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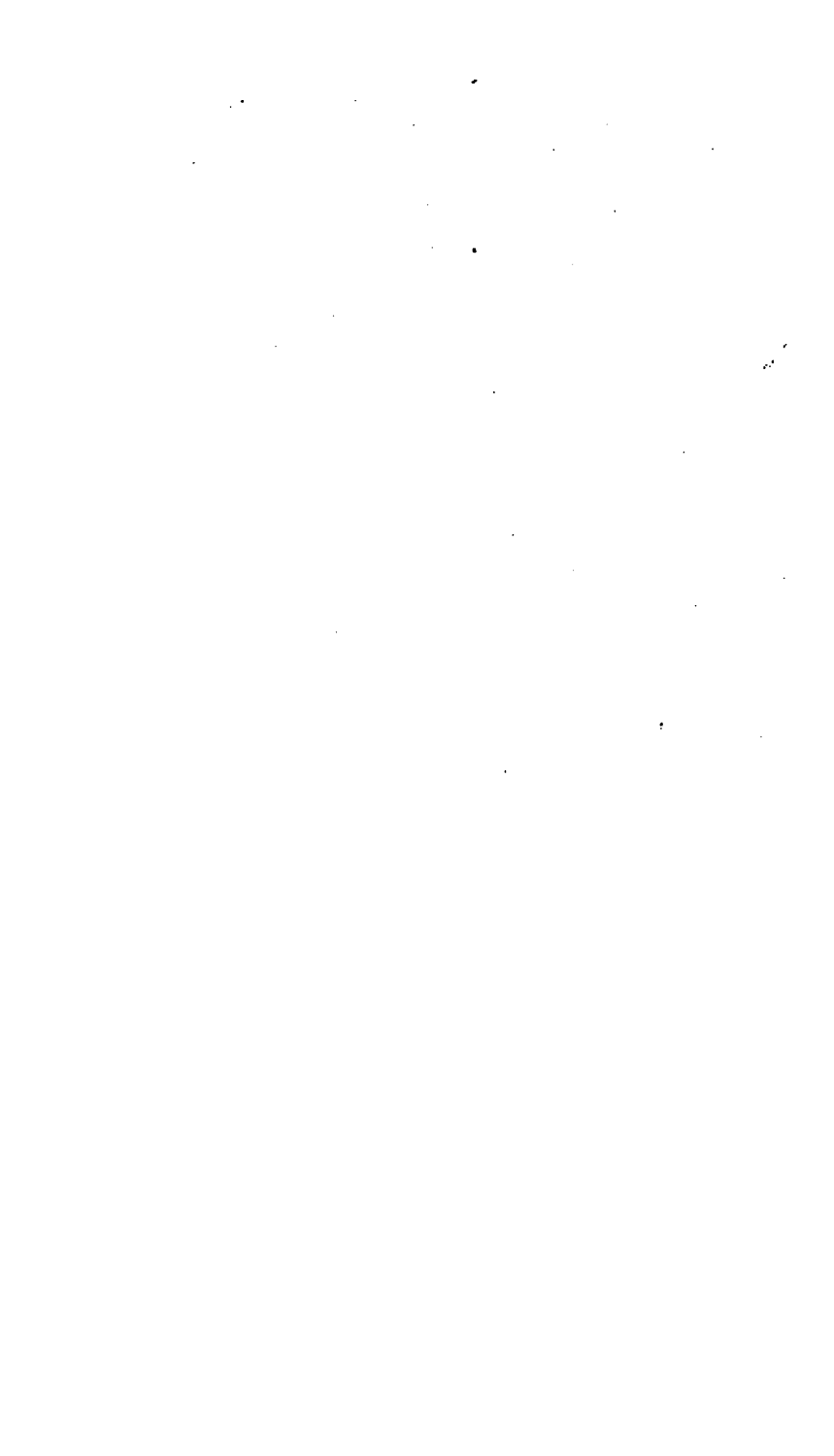


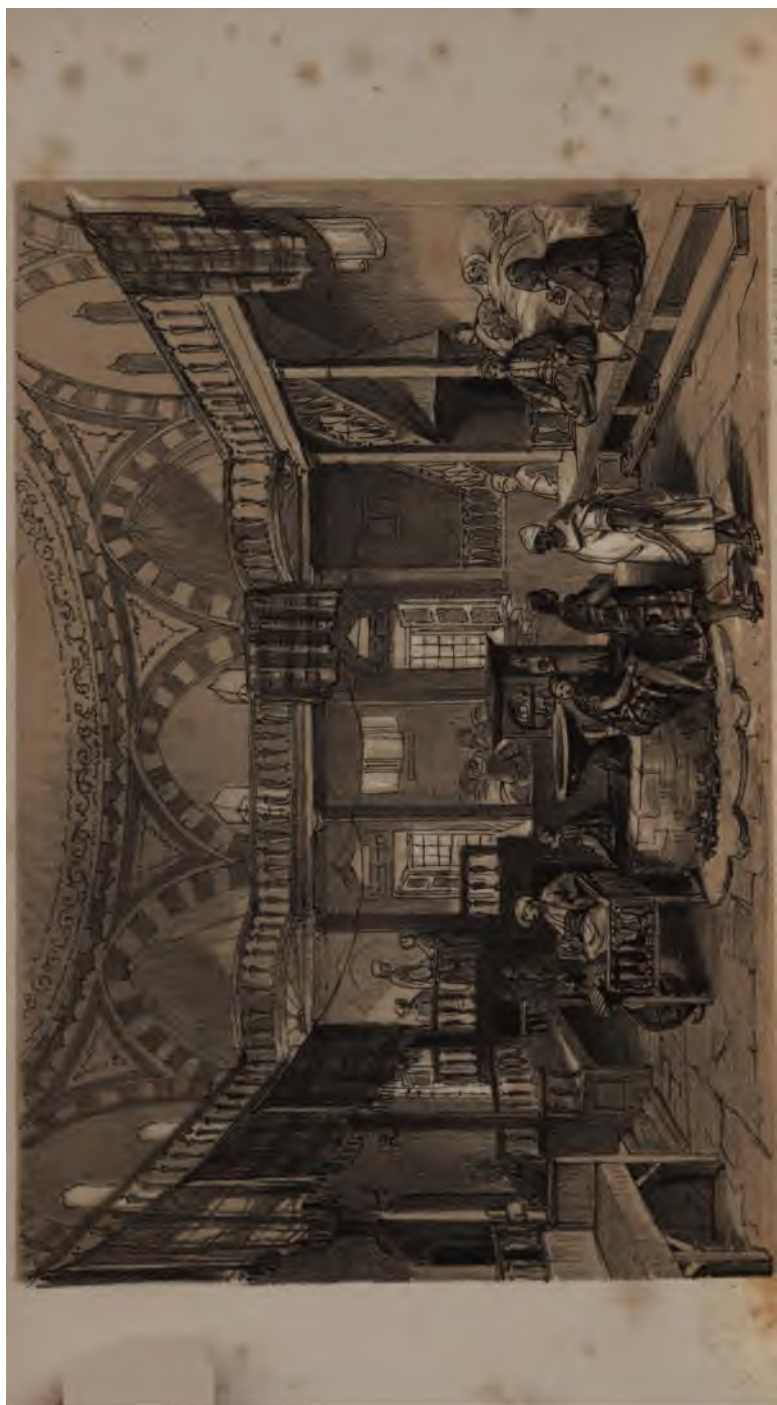












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**THREE YEARS**  
IN  
**CONSTANTINOPLE;**  
OR,  
**DOMESTIC MANNERS**  
OF  
**THE TURKS IN 1844.**

BY CHARLES WHITE, ESQ.



*Second Edition.*

IN THREE VOLUMES.

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# DOMESTIC MANNERS OF THE TURKS.

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TELEKA.

## CHAPTER I.

### IMPERIAL HAREM AND HOUSEHOLD.

THE ladies holding the first place in the imperial harem are the Kadinns, who rank according to the date of their elevation. They are then designated Bash (chief), or Buyuk (great) Kadinn Effendy—second, third,

and so on. The mother of the first-born Prince takes precedence of all others, but does not assume the title of "Sultana," until her son comes to the throne. She is then styled Valida (mother) Sultân, holds the second rank in the empire, has her separate court and residence, enjoys all the honours and liberties of widowed Sovereignty, and possesses considerable political influence, with immense revenues partly paid by the civil list as an annuity, and partly resulting from real property, the fruit of gifts and accumulations.

The income of the present Valida is estimated at £110,000. The dowries of Sultanas (aunts, sisters, and daughters,) are generally derived from the produce of Archipelago islands: thus, one enjoys a grant of the tax on the mastich of Scio, another on the sponges of Naxos, a third on the olives and oranges of Lesbos, and a fourth on the wines of Tenedos.

Besma Allem (ornament of the universe), mother to the reigning monarch, was a Georgian slave, purchased and educated by the late Sultan's sister Esma\*. She was celebrated for her accomplishments and beauty; of which latter, as far as it is possible to judge through the folds of a thin veil, she retains a greater share than is usual

\* This princess, widow of the Grand Admiral Kutchuk (little) Hossein, still lives. She was celebrated in her day for grace and accomplishments, and for the beauty and gaiety of her harem, which latter quality was carried to such extremes as to bring down frequent admonition from her brother, Mahmoud II. Age has tempered these frolicsome dispositions in the Sultana and her ladies. She occupies a noble yally (villa) at Kouru Tchesma, during summer, and a fine konak (mansion) in the city during winter. Her palace at Eyoub is abandoned.

with Eastern ladies who have reached their 38th year. It has been affirmed by some writers that the Sultana mother is privileged to appear unveiled. This privilege, according to the best informed Turks, does not exist. No one can remember such an omission. In fact, to judge by her demeanour in public, the mother of the Sultan appears more desirous of giving examples of adherence to general customs than of exhibiting herself as an exception. The only perceptible difference between her dress and that of other women is in the texture of her yashmak (veil), which is composed of finer and more transparent muslin.

It is a pleasing and most original spectacle to look upon this great lady, accompanied by her female suite, when she indulges herself and them in a binish (excursion by water). This pleasure I enjoyed repeatedly: once, among other occasions, when, with the galaxy of houris in her train, she landed at the imperial Kioshk of Therapia. The picturesque and varied landscape that extends from Unkiar Skelessy and the bay of Buyukdery to the Black Sea, when seen from this spot, is always admirable. Upon this occasion, its beauties were enhanced by the animated spectacle displayed upon the contiguous waters and at the landing-place, and by the more distant courtesy of the worthy commander of her Britannic Majesty's corvette Magician, anchored in mid-channel.

Upon the approach of the imperial kayiks, Captain Mitchel hoisted the Sultan's standard, dressed out his gallant craft in her holiday colours, manned yards, and



fired a salute\*. Then, when the roar of those cannon that had recently aided in restoring to the Valida's son the provinces that an ambitious vassal would have torn from his grasp had passed away, the Magician's crew complimented the fair Turks with one of those British hurrahs, that are more melodious when uttered as tokens of greeting than when thundered forth as signals of onslaught.

On another occasion, I chanced to stand with M. de Martarano† upon the southern arch of the bridge that connects the two shores of the Golden Horn. The Valida was at that moment returning down the harbour from performing her devotions at Eyoub. A more convenient opportunity could not occur for examining the contents of the six kayiks containing the Sultana and her suite.

In the first, a richly ornamented, fourteen-oared, imperial boat, was seated the Valida, upon embroidered cushions, placed on a purple velvet carpet, fringed with gold. Opposite to her, their backs turned to the boatmen, were her Khet Khoda (intendant or first lady), and her Khasnadar (treasurer and second lady). Two young Lalas occupied the after-deck, which was covered with a rich Persian carpet. A third Lala sat in the bow, and the boat was steered by an imperial coxswain.

As the kayik glided beneath our feet, we uncovered

\* The commanders of Queen's ships always pay this compliment to the Valida, which is the more gratifying to her, as Turkish vessels of war do not salute or notice the harem.

† Neapolitan Chargé d'Affaires in 1843.

our heads. The Valida, who is well acquainted with European forms of respect, instantly raised her eyes and returned our intended mark of deference with that fixed and penetrating gaze, which is the customary token of imperial recognition, and is the only acknowledgment ever made by the Sultan in return for the salutations of natives or strangers\*.

The remaining five boats, painted black outside, with yellow mouldings, were rowed by five pair of oars. In the first sat the Harem Aghassy (superintendent). Opposite to him was the Oda Lalassy (inspector of chambers), and Khasnadar Agha (privy purse), and behind were two youthful Lalas, one of whom held a crimson umbrella over the broad face and misshapen figure of his chief. The contents of the four other boats were alike. Seven ladies, a pleiades of youth and beauty, sat in each, upon crimson ihrams, fringed with gold†, and attended by two black Aghas, whose duty it was to protect the merry groups from wind or sun with large umbrellas, although some of the ladies saved them this trouble by exhibiting the unusual innovation of parasols‡. With the exception of two negresses, all the Valida's attendants were white slaves, who, according to the

\* Some persons have fallen into an error respecting the mode of paying respect to the Sultan. It is well known, however, that he expects all Franks to uncover their heads. His Highness always returns the compliment in the manner described in the text; more must not be expected. Turkish Pashas who may be thus saluted, bow slightly, and raise the hand as high as the mouth.

† Ihrams will be described further on.

‡ Ladies abstain from the use of the parasol on shore, as it would require them to expose their hands.

assertion of Turkish ladies, form an assemblage of beauty and accomplishment not to be surpassed by the far-famed and less scrupulous harem of Esma Sultana.

When the Valida takes the air by land the same etiquette is observed, with this difference, that all her Aghas are mounted. Thus her suite on these occasions comprises some thirty females and from ten to fifteen Aghas. These are but a portion of her household, which consists of nearly one hundred and fifty persons. Her principal Kihaya (intendant) is the Director General of Customs (Gumruk Naziry), Tahir Bey, who, with the aid of several secretaries and sub-agents, manages her revenues. Her footmen, cooks, grooms, aivass, and other menials, are lodged outside the walls of her palace, which building is situated upon the crown of the hill of Yeni Mahal, above Tcheraghân.

The Kadinns are now exclusively Circassians, although, in former times, the imperial harem contained women of all countries and creeds. They are without exception slaves, presented to the Sultan by his mother, aunts, sisters, and favourites, or purchased by his own commissioners. These Kadinns enjoy equal rights and privileges. Their establishments are distinct, but in all respects similar. They have separate suites of apartments, baths, and offices, and to each is allotted an equal number of Aghas and female slaves acting as ladies of honour, readers, dressers, and attendants. Their pin or slipper money amounts to about twenty-five thousand piastres (240*l.*) per month; all other expenses are defrayed by the Sultan's treasurer.

Minute attention is paid to all points of etiquette, and the utmost impartiality is observed in the distribution of presents or other marks of favour, in order to obviate jealousies. For, although the Sultan is never approached by these ladies without the humblest demonstrations of deference, even, as it is admitted, to their entering the imperial couch at the foot, his Majesty is nevertheless subject to frequent explosions of ill-humour, during the intervals of which the little artifices of tears, poutings, tender reproaches, and hysterics are not spared. Although slaves, for they are never manumitted, unless they become *de jure* free, as *Validas*, their claims upon the Sultan's attentions are the same as those of married women; in the few private families where there are more than one legal wife. I say few—because it is an incontestable fact, that polygamy in the capital does not amount to five per cent. It is rarely met with save among the richest and most powerful functionaries; and even then plurality of wives is an exception. To argue, therefore, that polygamy is one of the main causes of stationary population, is to argue upon false data and erroneous premises.

The progressive strength of populations depends upon the multiplication of the middling and lower classes, and among them polygamy is most unusual. It suits neither their inclinations nor their means. No, it is to the deplorable custom of counteracting the generous efforts of nature by swallowing deleterious drugs, calculated to destroy infant life in the germ—to the over-frequent use of debilitating baths—to unwholesome food—to the ravages of

contagious diseases—and drove all to the system of dragging so large a portion of the adult population to serve and perish in the ranks\*—and not to the abuse, or even to the practice of polygamy, that the limited increase of Turkish families may easily be ascribed.

The Koran, while it sanctions plurality of wives, provides for equal distribution of conjugal rights. In the event of neglect on the part of husbands, wives are entitled to complain to magistrates, and to demand divorce—an application always attended to, and supported by the lady's relatives. The observance enforced on private individuals is respected by the Sultan: not because he is amenable to law, his kadiins being unmarried and slaves, but because he is as desirous as other men to preserve concord in his family, and to avert frowns and ill-humour from the brows of his beautiful partners, of whom the present sovereign has only four, although entitled to possess seven.

The whole establishment of the harem consists of females, of whom a portion are negresses, principally employed in menial offices and in conveying dinner trays, angals, and other articles, to and from the wooden pivots, which, like those seen in nunneries, are inserted

\* The whole Moslem population, from the age of sixteen to twenty, is liable to conscription. The evils caused by depriving the country of many thousand sources of fecundity are enhanced by the consequent mortality. The average number of those who return from military service does not exceed 30 per cent., and these generally enfeebled with age, not from long service, but from nostalgia, rheumatism, syphilis, &c. It must be remembered that all rayas are free from conscription, and consequently the burden of recruiting falls upon the natives.

in the walls that separate all harems from external courts or chambers. Male servants deposit whatever may be required from without in these boxes, and thus immediate communication is maintained, without either party seeing each other, or without doors being opened. When it is necessary that the latter should be opened, to admit personal passage, a wooden skreen, resting on vertical hinges, is swung across, so as to conceal objects behind. These skreens or gates are generally affixed at the entrance of all large houses, in front or behind the doors opening into the harem on the basement floor.

When slaves are raised to the rank of kadinn, they renounce their names, and are only recognized by those of head, second, third, &c. These ladies not being married, the designation commonly given to them, of "Sultan's wives," is erroneous. Nor are they addressed by the title of Sultana, that being reserved for the Imperial children. Kadinns cannot even sit upon divans or chairs in the Sultan's presence, although their daughters enjoy this privilege; their place is upon cushions, spread upon the floor. There is no such person officially as the Khasseky (favourite), although former sultans permitted their first favourites to assume this appellation\*. Preferences naturally exist; but it is difficult for the Sultan to betray them in a marked manner without exciting dangerous jealousies and harassing clamours. The reigning monarch has the reputation of being much

\* Such, for instance, as Rabia Gulnush, first khasseky to Mohammed IV., foundress of the mosque at Galata; and another khasseky of Suleiman, foundress of Avret Bazary Mosque.

beloved by all his family. He has hitherto only raised five ladies to the rank of kadinn. One of these, Zinet or Zihem Felik (ornament of heaven), died in 1842. They have borne him eight children, of whom five were alive in the spring of 1844, viz:—

Sultan Mohammed Murad (deserving praise and having a will).

Sultan Abdoul Hamid (servant of the praiseworthy).

Rafya Sultana (the exalted.)

Alya Sultana, (the elevated).

Jamila Sultana, (the beautiful)\*.

The Buyuk Kadinn was a present from Esma Sultana, and is described by those ladies who knew her previously to her removal to the palace as an interesting and accomplished woman, but not extraordinary for personal charms. The second, who has borne two children, the last a son, was purchased by Riza Pasha, and given to Esma Sultana, who educated and then presented her to her nephew. She has the reputation of great beauty and accomplishments, and of writing tolerable poetry. The third was a gift of the Valida, and is cited as remarkable for her beauty, and not less so for her haughty and wayward disposition. The fourth was educated by Riza Pasha's first wife; and, according to the assertions of Stambol ladies, bears away the palm of beauty from

\* The Sultan has one brother, Abdoul Haziz, who will succeed if he survives the present Padishah, and two remaining sisters, Atya, married to Achmet Fethi Pacha, and Adlya, unmarried. Atya is a patroness of literature, and not without talent as a poetess.

all her colleagues, but is not highly accomplished. The deceased Zihem Felik is said to have been of most intractable temper, and most jealous and fretful disposition. This eventually led to the pulmonary complaint of which she died.

Kadinns are compelled to renounce all connexion with their families, and are cut off from all external communication by letter or otherwise. This regulation is rigidly observed, not from motives of jealousy, as that would be superfluous, but in order to prevent the demands and intrigues of needy relatives, who might put forward claims, as near akin to different members of the Imperial family—a useful precaution, as Circassia may be said to be one-fourth peopled with their connexions, the greater part of whom are serfs or persons of low condition\*.

No women, unconnected with the Imperial harem, or with those of married Sultanas, are permitted to visit or communicate with kadinns, or unmarried sultanas. Ambassadors have solicited the favour, but it has never been granted. The Valida and married Sultanas may, however, exercise their discretion in this respect, and now and then receive the wives of envoys and distinguished strangers. Even Aghas rarely enter the kadinns' apartments, unless commanded so to do, and never see their fair mistresses unveiled.

Seven great female officers preside over the harem. These are the Khet Khoda (grand mistress and inten-

\* Children sent for sale generally belong to the class of serfs, as shown by Mr. Longworth, in his graphic and interesting work on Circassia.



dant), Khaznadar Oosta (treasurer), Tchamasheer Oosta (mistress of robes and linen), Tchashnigeer Oosta (superintendent of table-service), Kiatib Oosta (principal secretary), Hammamjee Oosta (inspectress of baths), and Kilargee Oosta (store-keeper). They have several deputies and subordinates, who attend to lighting, cleaning, washing, cooking, coffee-making, pipes, &c. The seven superior ladies are elderly white slaves, recommendable from probity and long services. Nothing can be done without the knowledge and sanction of the Khet Khoda, who communicates with the Grand Marshal and external officers. Each of these seven has her distinct establishment. They may be frequently seen shopping in the city, attended by Imperial servants.

Before the Sultan enters his harem at night, and it is not customary for him to do so during the day, he communicates to the agha in waiting the name of the kadinn whom he proposes to summon to his couch. The agha conveys the message to the Khet Khoda, who announces it to the first lady in waiting on the kadinn, all of whom have the honour of receiving the Sultan's visits in regular succession. Should indisposition prevent this, the next in turn is selected. At the appointed time, which is generally after yatsy namazy (night or fifth prayer)\*, the Sultan proceeds to the door dividing the harem from the mabain or salamyk. Here all his attendants save the black agha on duty make their obeisance, and the door is opened by the portress inside.

\* This prayer is invariably announced an hour and a half after Aksham (sun-set) namazy.

Care is taken that all issues looking upon the inner galleries, through which the monarch passes, shall be closed. No person is permitted to appear, and perfect silence is maintained.

The Sultan has a suite of apartments within the harem, to which the designated lady is generally conducted, and from which she withdraws at dawn. But sometimes he honours the kadinn in her own apartment. In the latter case, a signal is given by the agha, who precedes the monarch with lights; and, the door being opened, the Sultan is received by the lady and her slaves with the most abject demonstrations of respect. The same silence and mystery are observed in the morning.

Should his Highness bathe within the harem, which never occurs unless indisposition should prevent his quitting the interior, he is served by women allotted to this duty. They consist of gedeklik (chosen), who are alone entitled to this honour. This process is conducted with rigid attention to etiquette and propriety, under the superintendence of two or more elderly oosta. The Imperial bather is enveloped in crimson silk cloths embroidered in gold, called pestamel, and the attendants are attired in light but ample dresses.

This ceremony is contrary to our ideas of delicacy. Nevertheless, it is more decorous than might be supposed. The old oostas perform the required services while the Sultan is within the heated room; and it is not until he returns to the vestiary that the younger gedeklik approach, in order to offer refreshments, and to

divert him with songs or stories—and this with most severe and rigid respect for decorum.

When it is the Sultan's pleasure to take refreshments in the apartments of any lady, he is waited upon by that lady's slaves. Sweetmeats, cakes, fruits, sherbets, coffee, ices, and other delicacies, prepared by their own zealous hands, are presented. Each kadinn has a small kitchen, and great rivalry is exhibited in seeking to gratify the monarch with dainties, for which he is known to entertain a predilection. The evening is employed in playing with the children, if the kadinn be a mother\*, in listening to the songs or recitations of the most accomplished slaves, in examining jewellery and dresses—in short, the time is passed much after the manner of all other wealthy Turks, when within the privacy of their harems. On these occasions, the Sultan withdraws about the usual hour of repose; for it is a rare occurrence with him to pass the night in any other than his own apartment.

The process of the night toilet is simple and expeditious. When within his own private chambers, the Sultan generally wears a light caftan and trowsers during summer, and a kurk lined with furs in winter, with warm shalwars and entary. When the hour of repose arrives, these upper garments are laid aside, and the under vestments retained. A skull cap, of white linen or plain brown felt, confined by a handkerchief, is

\* The children of each kadinn remain under the mother's care, and the utmost vigilance is exercised by them in watching over their charges, lest the jealousy of rivals should lead to fatal consequences.

substituted for the fez. The use of bedsteads, except in barracks and hospitals, is scarcely known. Orientals prefer couches placed upon the floor. These consist of two or more mattresses filled with wool or cotton. The Sultan's couch differs, however, from all others. The mattresses are placed upon a bedstead, or frame, of ornamented mahogany, protected by curtains and mosquito-nets.

Upon rising for dawn prayer (*sabahh namazy*) the Sultan passes into a side chamber, where some of the *gedeklik* pour water over his hands for ordinary ablution, and offer him embroidered towels. He then performs his devotions, and, if disposed, is served with a cup of coffee and a morsel of light cake. After that, when in good health, he generally returns to his external apartments, where he is waited upon in due time by the Berber Bashy, and completes his toilet. This being accomplished, he partakes of his first meal, consisting of various light dishes of meat, confectionary, and fruit. Sometimes, especially on Fridays, his Highness proceeds direct from the harem to the bath.

When the Sultan receives one or more ladies in his state apartments, within the harem, he is attended by all the great ladies of the palace, and is waited upon by *gedeklik*, and also by the first ladies attached to the *kadinns* or *sultanas* who may be present. Sometimes the whole harem is admitted to his presence, and diverted with music, dances, and mimic exhibitions, performed by slaves constituting what may be termed the *corps de ballet*. The crowd of beauty, the splendour of

dresses and jewellery, the richness of furniture, and brilliancy of illumination, are then said to rival the fairy creations of the Arabian tales; but, with the exception of one Frank lady, a Spaniard, residing at Pera, no stranger was ever admitted to these dazzling spectacles\*.

The idea of one man ruling uncontrolled over an assemblage of some three hundred and fifty women, two thirds of whom are selected for their personal charms; almost bewilders imagination, and leads to strange reflections. But our notions on this subject are for the most part erroneous. The harem etiquette is observed with most minute punctiliousness and severity, and forms a barrier to indulgence. Indeed, if religious and moral scruples, combined with court regulations, did not curb the will of the master, the jealousies of kadinns and the watchful eye of the Khet Khoda and Oostas would restrain indiscriminate indulgence.

Every movement, every look, of the Sultan within the harem or mabain, is regulated by scrupulous attention to rules and to the claims and privileges of each individual entitled to notice. Infractions of these rules and gratifications of caprice doubtless take place; but the tales that are recounted at Pera, the pandemonium of ignorance, falsehood, and venality, and the absurdities we read of unbounded profligacy, are fictions founded upon malice on one side, and upon excessive credulity on the other. The avidity with which foreigners seek for and

\* The lady in question, gifted with great musical talents, was invited, by the Sultan's command, to pass three or four days with the Kadinns and Sultanas.

listen to the inventions of Perote informants encourages the latter to amuse themselves at the expense of travellers, and thus to mislead Europe. Fifty instances, some of which have appeared in print, might be enumerated.

Now-a-days the Sultan dares not openly overstep the bounds of propriety, nor can he indulge his caprices secretly without adopting precautions not to offend the laws of decorum and the admitted rights of his kadins. Even in former days these rules could not always be infringed with impunity. One of the causes that led to the death of Sultan Ibrahim, in 1648, was his contempt for harem regulations and his abuse of power over his numerous female slaves. Similar disregard to domestic duties and morality led to the disgrace and death of Damad Zadeh Effendy, Sheikh Islam under Sultan Abdoul Hamid, A.D. 1785. This vizir, not less celebrated for unbounded profligacy than for talents and learning, long fascinated the Sultan and people; but he carried licentiousness to such extremes that the very lowest classes were scandalized, and he fell scorned by all men.

The Turks are by no means patterns of morality; but it is indisputable that the vices and defects of their personal character and domestic institutions are constantly exaggerated. In portraying Turkish character, the generality of writers eagerly seize upon the dark side of the picture, and support their arguments by examples selected at will; while at the same time they studiously omit all traits of worth, generosity, and virtuous propriety, of which abundant instances are publicly acknowledged.

The Sultan has rarely an opportunity of speaking to women appointed to wait upon him, unless in the presence of many others. The strictest watch is held over these women by day and night. Their dormitories are under the charge of superior Oostas, whose duty it is to maintain silence and order. A lamp placed in a glass niche in the wall gives light both to the chamber and external corridor, where an agha is on duty at night\*.

When the Sultan is in company with a kadinn, it would be as insulting for him to notice one of her slaves as for a crowned head in Christendom to distinguish a lady in waiting upon his consort. When within his own apartments in the harem, it would be equally indecorous for the Sultan to notice one gedeklik more than another.

If preferences be shown, they are managed secretly; so much so, that a lady is sometimes elevated to the rank of kadinn without any person, excepting perhaps the Khet Khoda, being aware of any previous predilection. These secret arrangements are the less difficult, as the consent of the slaves is of secondary consideration. In most cases, indeed, they feel flattered and honoured by the Sultan's notice. Deprived of all intercourse with the other sex, they centre all hopes in their imperial master.

The law which ordains the legitimacy of all offspring

\* The night-watch, within and without the Seraglio, is set about 10 P. M., and all fires and lights, save those in the niches, are extinguished. The signal for extinguishing lights, and for the whole harem to retire to rest, is the explosion of several rockets, fired from the guard-ship at anchor near the palace.

of free Moslem fathers, no matter what the mother's condition, also acts as a check upon indulgence. The issue of female slaves being entitled to all privileges of inheritance, although the mothers be not kadinns, the result would be a most inconvenient multiplication of legitimate heirs, or indiscriminate infanticide. Unfortunately, the latter expedient, anterior to birth, is often resorted to in the imperial harem and in private families; although it is rigidly forbidden by law, and perpetrators are liable to the penalties awarded for murder\*.

Although cases occur of the above flagitious expedient being employed, and of the destruction of full-termed male infants, when the Sultan has already two or more sons, the utmost care is taken to prevent accidents in the event of a slave being declared pregnant, when the monarch has only one male infant; for it is considered essential that there should be both an heir apparent and presumptive, in order that, on the death of the elder brother, the second may succeed, and a minority be thereby avoided. Thus, should a slave become mother of a second or even a third son, she is elevated to the rank of kadin; and if there be already seven of the latter, one is deposed and set aside as a pensioner.

The law of seclusion and destruction introduced by Suleiman the Great has never been abolished, but its

\* It is notorious, that sundry women gain their livelihood by preparing drugs calculated to destroy life in the germ, while others enjoy a most unholy reputation for their skill in producing still births, even at the moment of travail.



severities have been mitigated. This law originated in the intrigues of the mothers of his sons, the *Khassehs*, and the celebrated *Churrem*\*, by which three sons of the former lost their lives. This law, contrary to the *Koosmaji* to nature, and to the precepts of Islam; was enforced by many of Suleiman's successors. Under the plea of state necessity, it was converted into a pretext for numerous execrable murders, perpetrated upon the junior male branches of the imperial house.

From the founder of the dynasty to Achmet I., the fourteen first Sultans succeeded their fathers, but the sons of Achmet, who died in 1617, being infants, the Grand Council determined to change the order of succession. Consequently Mustafa, brother of Achmet, was taken from his seclusion in the Seraglio and proclaimed Sultan†. The law of secluding and destroying superfluous male issue was nevertheless acted upon with increased rigour. With the exception of Mohammed IV., and the present Sultan, who succeeded their fathers, in default of collateral issue, the succession has always passed to the oldest member of the family; and such would be the case at present. Supposing the reigning Sultan were to terminate his career before his brother Abdoul Haziz, the latter, and not the Sultan's eldest son, would succeed. Thus the former is heir apparent, and the latter heir presumptive.

\* The Roxalans of Europe.

† Mustafa I., son of Mohammed III., raised to the throne in 1617, dethroned in the following year, and re-instated after the murder of Osman II., in 1622. He also fell a victim to the *Janissaries* in 1623.

Whenever younger sons or brothers have been permitted to live, they have been immured within the *seraglio*, in that part of the third court called "the Cage." There, at a certain age, they were provided with small harems; but care was taken to select sterile slaves. If, however, in spite of this precaution, symptoms of maternity appeared, the offspring, or sometimes even the mother, was destroyed. This barbarous practice, still in force, was adopted to prevent the birth of collateral competitors for the succession, which always passes to the eldest male, whether brother or cousin\*. For instance, on the death of Abdoul Hamid in 1789, the crown fell to his nephew, Selim III., son of Abdoul Hamid's elder brother, Mustafa III. Then, on the murder of Selim, the sovereignty reverted to his cousin, Mustafa IV., and upon his death, to Mahmoud II., both sons of Abdoul Hamid.

This mode of succession is intended to guard against the dangers of minorities, the inconveniences of which are sufficiently exemplified in unhappy Spain. History shows that some Sultans have carried this *seraglio* law of extirpation to most execrable lengths. A melancholy example of this is exhibited to visitors who enter the precincts of Aya Sofia. In the outer southern court are three large mausoleums. The centre one of these was constructed by Murad III., who died and was entombed there in 1594, leaving eighteen sons, whose lives had been spared, con-

\* The present Sultan's brother is in his 16th year. He is treated with the utmost affection and kindness by Abdoul Medjid, but never appears in public.

trary to general practice. The eldest, Mohammed III., succeeded, but was scarcely inaugurated ere he gave orders for the strangulation of his seventeen brothers. Their shawl-covered biers, headed by white turbans, surmounted with single black aigrettes, denoting their rank as princes, are placed on either side of the immense bier of their father\*. Near to these are the coffins of their nephew, Prince Mahmoud, and of his mother, whom the bloodthirsty Mohammed III., father and partner of the two latter, also immolated to his hideous jealousy.

It is impossible to enter this dimly-lighted and solemn receptacle—this imperial repository of wholesale fratricide—without sentiments of awe, or to gaze upon these nineteen records of despotism, without wondering that a people so essentially moral and humane in many respects should tranquilly permit excesses, that are in direct violation of the sacred writings, and totally opposed to all those precepts and practices, to which they generally adhere with scrupulous tenacity.

Although the light of divine grace has hitherto failed to soften the hearts of Turkish sovereigns, and, although barbarous jealousies and precautionary fears have been more powerful than religious injunctions, the time has arrived when their eyes must be opened to the stigma cast upon themselves and people by the perpetration of these deeds of blood—deeds that can neither be palliated nor excused, and which justly tend to kindle hostile sentiments, equally dangerous to the security of the empire

\* Neither the word bier, nor coffin, is a correct translation of "sandouka;" as the bodies repose in the earth beneath these empty boxes.

and to the maintenance of the dynasty among the circle of civilized thrones. Thus, if humanity and religion fail to produce effect, self-interest and policy must operate beneficially.

The number of females composing the imperial harem is rated at more than three hundred and fifty, of whom about one hundred and fifty are negresses employed in low menial offices. About thirty slaves are allotted to the special service of each kadinn and marriageable Sultana, and a few to that of the seven great court ladies. The whole are divided into four classes—namely, Gedeqlik (chosen, or appointed), Oostas (mistresses, or superiors),\* Shahzyrda (novices), and Djarya (common slaves).

Of these, the first, limited to twelve, are the most distinguished. They are selected for their beauty and accomplishments, and, as their names indicate, are exclusively “appointed” to perform the functions of pages and attendants on the Sultan’s person. It is from this class that the seven great ladies are selected, and that chance often elevates one or more to the honour of being kadinns, and thence, perhaps, Valida Sultanas. All are, therefore, eager to be included in this privileged band†. They have their distinct oda, bath, and meals, and are waited upon by the third and fourth classes. Their dresses and jewels are costly and expensive; and they constantly

\* Oosta properly means an expert, or foreman. Thus, in trade, the masters of crafts are termed oostas, or oostads.

† When the Sultan exhibits preference for one of these ladies, and results are likely to ensue, her elevation to the rank of kadinn is certain, provided her infant comes to maturity. In the mean time she is much courted by her companions, and is styled ikbal, (one favoured.)

receive rich presents in money, trinkets, and materials for dresses, and are occasionally allowed to make excursions in arabas or in kayiks, escorted by aghas, specially appointed to attend them.

Oostas are divided into as many odas (companies) as there may be unmarried sultanas and kadinns. Each of these ladies has an oda attached to her special service, consisting of the three inferior classes. This oda bears the name or number of the lady, such as Adliya sultân odassy, or ikinnjy (second) kadinn odassy. The seven best conducted and most accomplished women of each oda are selected as superintendents, and have charge of all matters concerning the food, dress, and discipline of those beneath them.

Shahzyrda are young girls under tuition. When their education is terminated, they are destined to replenish vacancies in the two preceding sections. They are all presents or purchases.

Djarya are, with few exceptions, negresses of all ages from whom are selected the nurses of the imperial infants, and all the cooks of the harem.

The last two classes are also divided into odas (literally chamber), whence the name of odalik (chamber-woman), corrupted into odalisk by Europeans. Each chamber, or company, is under the charge of a superior oosta, who is responsible for education and good conduct. In the event of misbehaviour, the odaliks are punished by confinement, stripes with a slipper on the ears and back, and, as a last mark of disgrace, are turned out of the household and given away, when they may be sold, if it suits their

owner's convenience. The labour of slaves, when not restricted to menial duties, consists in making dresses and furniture, spinning, embroidery, and needlework of all kinds. Their amusements are little varied. They are restricted to bathing, making sweetmeats, dressing, listening to the songs and stories of their accomplished companions, walking in the palace gardens, and now and then an excursion in boats or arabas.

The period when the Sultan changes his residence is always a moment of recreation and diversity to the whole harem. Unless some extraordinary occurrence should intervene, these migrations take place nearly at the same period every year. Until lately, the court quitted the winter palace of Beshiktash, about the 1st of May, old style. It then removed for a month to the small palace at Khiat Khana, during which time the public was forbidden to approach within three-quarters of a mile, as the ladies were accustomed to stroll and divert themselves in the surrounding meadows. A cordon of soldiers bivouacked round the limits, and when foreign ministers demanded audiences, they were received at a small kiosk on the banks of the muddy stream most inappropriately called the Sweet Waters\*.

Latterly, this palace has been found inconvenient and unhealthy; and, in consequence, the Sultan has removed direct from Beshiktash to the splendid palace of Tche-raghân, or to that of Beglerbey, immediately opposite. The return to Beshiktash takes place about a fortnight before the autumnal equinox, although the month of

\* See Map.

October is the most temperate and agreeable of the whole year. These changes do not take place without referring to the Munejim Bashy, who fixes the most propitious hour. Indeed, few events of importance occur without his being consulted.

It is erroneous, nevertheless, to suppose that the astrologer in chief controls counsels or causes, unless it be in his quality as a member of the college of Oolema, where he is entitled to utter his opinion, not as a calculator of planetary influences, but as a judge of sublunary events. He is not even a member of the supreme council, or of that of state. The interposition of judicial astrology does not extend further than to the mere recommendation of given periods for action. Writers on Turkey totally mistake the attributes of the Munejim Bashy, when they ascribe to him political weight or importance. Thus, supposing that it be determined that a fleet shall sail, or a ship be launched, wind and other circumstances permitting, the Munejim in chief is not consulted as to the intention, but solely as to the most auspicious hour, much in the way that gardeners and farmers refer for advice to Moore's Almanac. But in all cases the consultation is a mere form, and there is not a single man of education or common sense who does not ridicule the maintenance of the practice.

The meals of the different classes of slaves are furnished from the external kitchens, in which vast buildings there is a constant display of activity from sunrise to sunset. Innumerable stoves, saucepans, ovens, and small spits are in action. Piles of vegetables, meat, poultry, fish,

and other articles, bestrew the ground; and numerous busy hands are engaged in bringing the raw materials into a fit state for the palace tables. It is an animated, but by no means an orderly or cleanly, scene; and the cooks, mostly Armenians, are as dirty in their persons as they are slovenly in their mode of cooking.

Each oda is served apart. The women assemble in parties of six or eight, around the low tables, on which the trays are placed. Their repasts consist of five or six dishes, regulated by the kilarjee (stewardess) of each class; to these are added abundant sweetmeats, pickles, and coffee, with golden pilaf on Tuesdays and Fridays\*. All slaves receive materials for making their own garments and dresses; these are selected by the grand mistress, so that a species of uniformity is preserved. On Beirama, the birth of children, and other great festivities, money and presents are also distributed; and when the Sultan visits kadinns in their own apartments, he never fails to give proofs of his munificence to their waiting-women.

It is difficult to obtain a correct account of the number of persons of both sexes composing the imperial household, or of the attendant expenses. There is no civil list, strictly speaking; but a sum of thirty millions of piastres (273,000*l.*) is nominally deducted from the public revenues for the Sultan's service. He is, moreover, possessor of immense domains, and has at his disposal the produce of many wakoofs. These united sums are scarcely equal, it is said, to the innumerable claims upon his

\* Pilaf plays the same part in Turkish Friday repasts, as our roast beef or plum-pudding on Sundays.



purse. According to the assurance of persons connected with his Highness's treasury, the total of individuals fed, paid, and clothed at the imperial expense, amounts to more than fourteen hundred, exclusively of kavass, body guard, and watermen, who receive rations, pay, and uniforms, but cook for themselves. Each male, not a slave, receives a small monthly salary, a suit of clothes annually, and presents at stated periods. But, their pay being trifling, and their clothing scanty, they seek to make up the deficiency by unlimited plunder and unscrupulous demands for baksish.

The venality and malversation that, with rare exceptions, prevail in every department of government, are carried to extreme lengths in the imperial household. Each individual, who has the power of robbing or peculating, pushes this faculty to the utmost limits. The marshal of the palace and his subordinates are required to keep a watchful eye upon those beneath them; but in most instances, they set wholesale examples of the vices which it is their duty to check.

The Sultan's annual expenses, including building, furniture, and the repairs of the palaces of Top Kapou, Yeni Serai (the Seraglio), Beshiktash, Tcheraghân, Beglerbey, Khiat Khana, and the numerous kioshks on both sides of the Bosphorus, are estimated at two hundred and fifty thousand purses\* (about 1,200,000*l.*), equivalent to

\* A purse consists of five hundred piastres, equalling an average of 4*l.* 12*s.*, but generally taken in round numbers at 5*l.* The total revenue of the empire, passing through the finance minister's hands, is calculated at nearly six millions sterling.

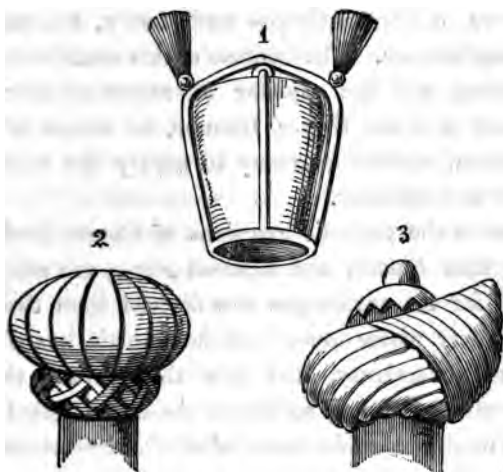
a fifth of the total revenues of the empire, and exceeding the supposed civil list by nearly 900,000*l*. But there are no means of verifying this statement, nor can the expense of one year be taken as the criterion of another. Much depends upon the caprice of the Monarch, who may erect palaces, kioshks, and mosques, or purchase jewels and furniture, without other control than the impossibility of procuring money or credit. Some idea may be formed of these incidental expenses from the asserted fact, that the additions, resetting, and loss of diamonds, on the dolman worn by Sultan Abdoul Medjid, at the ceremony of Mevlod (Prophet's nativity), on the 12th April, 1843, exceeded 40,000*l*.

The whole household is under the control of the Khassa Mushiry (marshal of palace), and is divided into distinct departments. Each of these has its separate budget, and vouchers are demanded on all sides. But excuses are constantly found for augmenting the prescribed expenditure. Contractors, purveyors, architects, comptrollers, servants, and tradesmen, in a word, every man, high or low, is leagued against the treasurer's coffers, and each contrives means to abstract greater or less sums for his own use.

A list of the twenty-four great officers placed near the Sultan's person was given in the preceding chapter. With the exception of the marshal, who is a minister of state, and third in rank at present in the empire, none of these officers are considered as holding government offices. They have no voice in public deliberations, and enjoy no privilege or precedence detached from the Monarch's

person. Those, however, termed *mabainjee*, constitute a *camarilla*, frequently exercising most prejudicial influence over the Sultan, and thence over national counsels.

These persons, intent alone upon maintaining themselves and friends in favour, acknowledge no political system, no fixed basis of action, no patriotism. The cycle of their meditations and exertions revolves around themselves. It is this narrow-minded egotism which facilitates outward pressure, augments internal weakness, and renders steady administration impracticable. The sole object of men in power is to retain their places by sacrificing public welfare to private gain. The sole ambition of men out of office is to expel those in possession, no matter how great their abilities or how pre-eminent their administrative qualities. To these influences may be traced the fatalities of Turkish misgovernment, and the predisposing causes of those alternations of passionate energy and humiliating concession, which characterise the counsels and actions of the Porte.



1. MUJAVVEZA; 2. KHORASSANY; 3. SERDENGUETCHDY-SARIGHY\*.  
(TURBANS OF DIFFERENT KINDS SEEN ON TOMBSTONES.)

## CHAPTER II.

### PORCELAIN-DEALERS.

ON re-entering the bazars by the gate opposite to the Noory Osmany Mosque, a picturesque succession of vaulted roofs presents itself. This long and spacious street is divided into several distinct markets, designated after the trades located on either side.

The first shops are those of Armenian and Greek finjanjeler (cup or porcelain dealers), principally trafficking

\* Serdenguetchdy (lost heads) elite cohorts of janissaries.

in crockery, cutlery, and hardwares. Divers articles of this class, considered essential to European convenience, unknown at Constantinople until lately, are gradually creeping into use. The business of this class is therefore increasing, and the rapidity of communication with Hungary and the Upper Danube, by means of steam navigation, enables Germany to supply the trade with facility and economy.

It is to the patriotic exertions of Count Zecheny of Pesth that Austria and adjacent states are mainly indebted for the advantages now derived from that great artery, over whose lower branches Russia has obtained a quasi sovereignty, and this through the timorous policy of the Cabinet, to whom the uncontrolled liberty of the mighty Danube must be of vital importance. In lieu of stimulating the vigilance of Austria, the British government has recently encouraged its supineness, and thus laid the foundation for unavoidable embarrassments at no distant period. The pretext advanced in Parliament for this dangerous complacency was the superior and more contiguous interests of the Vienna Cabinet. But the collateral interests of Great Britain in Turkey are equal, if not superior, to the direct interests of Austria; and England must eventually seek to recover, by negotiation or force, that which might have been retained peaceably by more manly and independent diplomacy\*.

\* Sir S. Canning is said to have urged his Government to uphold the Porte in its recent discussion with Russia on the Servian question. This would, probably, have been proved had the correspondence and papers relative to this question been laid before Parliament.

Austria, pre-occupied with her Italian possessions, has shrunk from stemming the encroachments of Russia on the right bank of the Danube, even as she shrunk from resisting similar encroachments on the left. The result is, that Russia is not only mistress of the sole navigable mouth of the Danube, at Sulina, but can command the course of the river from the outskirts of Belgrade to the vicinity of Widdin on one side, and from New Orsova to the Black Sea upon the other. This may be of little import during peace; but who can calculate upon the duration of general tranquillity, when the repose of Europe solely depends upon the life of one aged and illustrious sovereign—nay perhaps upon the ascendancy of one able and prudent minister in the French Chambers!

When statesmen legislate, they are bound to think of posterity, although they may be indifferent to the difficulties bequeathed to immediate successors. Be this as it may, Great Britain cannot permit further encroachments upon the heart of European Turkey without causing irreparable injury to her best interests, or without sowing the seeds of expensive and hazardous wars\*.

The monopoly of supplying crockery and hardwares formerly enjoyed by England has been broken down. Germans now undersell us. They appear also to be more careful in exporting articles well suited to the tastes and usages of the populations. The majority of their

\* Mr. Louis Blanc, an avowed republican, and the most prejudiced England-hater that ever attempted to write history, is fain to admit the skill of our resolute Eastern policy in 1840 and 1841, by which Egypt was rescued from France. See his *Histoire de Dix Ans*.

merchants likewise consign their goods to Greek or Armenian houses under Russian protection; by which means consignees can deliver merchandize to retail dealers 2 per cent. cheaper than English merchants, or indeed than any other commissioners, native or foreign. This results from the differential advantages obtained by Russia, in virtue of her treaty or tariff of 1832.

This treaty, renewed in 1843, is declared by British merchants at Galata to be so prejudicial as to render it impossible for them to compete with those enjoying Russian protection. In fact, from this and other contingent causes, there remain no English houses of great eminence at Galata, save that of Messrs. Hanson, who deal largely with Persia.

Nevertheless, when the British commercial convention was concluded with the Porte in 1838, it was universally approved of by English mercantile men, and was considered so advantageous, compared with ancient tariffs and conventions, that it was adopted, nearly textually, as a model of treaties subsequently negotiated by France, Spain, Naples, Belgium, and the Hanse Towns. But the differential exceptions granted to Russia, which it was supposed would not have been renewed by the Porte at their expiration in 1842-3, have rendered a revision of our tariff indispensable; and the more so since the number of merchants trading under Russian protection has augmented twenty-fold since the ratification of the original Russian treaty.

England is entitled, by the convention of 1838, to be placed upon the footing of the "most favoured nation."

It remains to be seen, therefore, whether our merchants will petition Government to insist upon this clause, and thereby obtain modifications equivalent to the 2 per cent. granted to Russia; or whether they will resign themselves to the influence of that differential pressure to which they mainly ascribe their decreasing prosperity. In the mean time it is admitted that British importers frequently consign their goods to houses under Russian protection, or are compelled to associate with or carry on business *pro forma* under the name of individuals enjoying this advantage—a proceeding not only derogatory to national dignity and injurious to our commercial interests, but tending to expel all *bonâ fide* British houses from the Bosphorus, whilst it rapidly augments the influence of Russia over the Sultan's subjects\*.

The enterprise and energy of the Oriental and Peninsula Steam Navigation Company have recently come in aid of our Levant merchants, although her Majesty's Government, leaving the post monopoly to France, has rejected the propositions of the directors. By rapidity and regularity of communication some facilities for competition, even under the foregoing disadvantages, have been obtained. But until our Government shall assist

\* Whilst these pages were in the press, Lord Beaumont brought this subject before the Lords. His clear and unanswerable statements, corroborating those in our text, were admitted to be correct by Lord Aberdeen. The latter observed, however, that hopes might be entertained of Russia ordering her minister to negotiate a convention similar to our own!! But can it be reasonably expected that Russia or any other power would forego advantages or abandon clauses that tend to augment her influence and increase her material prosperity? Such disinterestedness cannot be anticipated.



the company, by granting to it the regular transport of mails at a fair price, freight must continue high and expenses undiminished\*. In the mean time it is impossible to speak too highly of the spirited exertions of the directors, or to praise in sufficient terms the skill of their commanders, the good accommodation of their vessels, or the obliging attention of their agents, among whom Mr. Edmunds, of Malta, is most zealously conspicuous.

It is from the Finjanjeler that Persian merchants purchase a variety of goods for exportation. They bring to the Bosphorus, pipe-sticks, lamb-skins, carpets, shawls, tobacco, &c., and take back crockery, hardware, cutlery, cloths, and cotton goods. These are generally shipped for Trebizonde in Austrian or Turkish steamers, and thence carried inland by Erzeroum and Tabriz. When purchasing large quantities, Persians deal direct with commission houses; but, under all circumstances, they are compelled to pay, or take to account, the 9 per cent. ad valorem duty imposed on exports, unless the consignee be under Russian protection, when the tax is reduced to 3 per cent. Here again British traders, who pay 2 per cent. more on imports and 6 per cent. more on exports than Russian subjects, cannot stand competition with the latter, who, moreover, are enabled to introduce their merchandize into the Shah's dominions at 3 instead of 5 per cent. So that in fact Russia enjoys a difference on

\* The want of an English post-office at Galata is much complained of. We are now entirely dependent on France, which, as well as Russia and Austria, has her distinct post-office.

imports and exports, in her transit dealings between Turkey and Persia, amounting to 10 per cent\*.

Covered drinking cups and goblets of glass, with handles, are most in demand. When water is required, attendants present glasses on the palms of their right hands, as upon trays, and take off the covers with the left. They receive the glasses in the same manner when returned. But pasteboard trays are coming into general use. Covered glasses are reserved for water and sherbets. Khoshâbs are served in china bowls and drunk with ornamented wooden spoons. Wine glasses are never produced, unless when dinner is served in the European fashion to Frank guests. When strangers are not present, all Osmanlis adhere to ancient customs; nor are exceptions always made when Europeans are invited. Students at the military, naval, and medical academies are, however, served with knives, forks, napkins, &c.; and their tables are equal in neatness and order to those of the best organized schools in Europe.

\* According to the treaty concluded by Sir John M'Neil in 1841, the Persian government consents to admit British imports and exports upon the payment of one sole duty, and on the footing of the most favoured nation—nominally 5 per cent. But Russia, by means of secret conventions, is enabled to reduce the duties demanded of her subjects to 3 per cent. Sir J. M'Neil could not negotiate more skilfully; and it is not his fault if Russia maintains her differential advantages in Persia as she does and will do in Turkey. The Porte does not admit the system of transit at reduced rates. All goods passing through her territory must pay the import duty of 3, the inland or commutation of 2, and the export of 9 per cent.; making altogether 14. If to this the 5 per cent. imposed in Persia be added, it will be seen that English *bonâ fide* goods pay 19 per cent. *ad valorem* when taken *viâ* Turkey into Persia, whilst goods under Russian protection pay only 9.

The next division of this street is tenanted on the south side by tchadirjee (tent-makers); opposite to them are the perdajee (arras or door-curtain makers). The former, exclusively Moslems, form a numerous corporation. Persians ascribe the introduction of tents to Djemahid, and say that his were of gold cloth, or richly-figured silks, lined with embroidered stuffs; but Constantinople tchadirjee venerate a cotemporary of the Prophet's as their patron. He is said to have been a Mecca Arab, who substituted strong canvas, painted green, for the camel-hair blankets that were previously employed. This canvas was wove from the flax sold by Kadija. With these materials Nassir Ibnny Abdullah, "the holy tent-maker," manufactured the first canvas tent ever seen in Arabia. He divided it into three parts—one at the back for the harem, a second in the centre for the mabain, and the front for the salamyk. By a convenient arrangement, he encircled these compartments with a passage, serving as a ventilator and mode of communication, without the necessity of passing through the front division. The poles were ornamented with coloured devices, mashallas, and passages from the Kooran, and the interior was lined with rich draperies, carpets, and mats.

This tent was presented to Mohammed during the second year of the Hegira. It obtained for Nassir Ibnny Abdullah the Prophet's favour, and an assurance that he should be rewarded, by reposing within the green tents that are pitched underneath the golden-branched tree of Paradise.

It was not the Prophet's custom to lodge all his wives under the same tent. Each had her separate establishment within the general inclosure or screen that encircled his desert dwellings. Ayesha, his favourite, was alone privileged to inhabit the same tent with her husband, and this subsequent to her somewhat equivocal adventure between Medina and Mecca. It is to this ancient practice of allowing each wife a separate tent that we may trace the existing custom of assigning to wives, where plurality exists, a separate house, if demanded, or, at all events, a distinct floor and suite of apartments. But this law is seldom enforced.

In the rare instances of polygamy known at Constantinople, such persons as avail themselves of the legal latitude are mostly wealthy men, having vast mansions, where there is abundant room for the separate establishments of two or more wives. Moreover, it generally occurs, where there are more than one wife, that these ladies live on good terms, and are more disposed to unite in establishing joint ascendancy over their husband than to quarrel, separate, and thus enable him to put in force the old maxim of *divide et impera*. It is impossible, however, to reconcile this fraternity or copartnership with our notions of domestic concord; indeed those few, who may be thus doubly or perhaps trebly provided for, are said to be infinitely less happy and less at liberty than the majority who have only one helpmate.

The tents in use for the army are of uniform size, bell-shaped, and painted green for soldiers and company officers. Marquees are issued to field and superior

officers. Those of Pashas are commodious, and divided into three or more apartments, with double linings and ventilating corridors, which temper heat, ward off moisture, and serve as dormitories for attendants. Some of these marquees are thirty feet in length, and proportionately wide. The difficulty of striking and transporting such cumbrous equipage, with an army, accounts for the slow progress of the Turkish masses, and for the losses they sustain if defeated.

The imperial camp equipage, the greater portion of which was employed upon the day of the grand review at Fanar Baghtshessy, is upon a most extensive and splendid scale. Some tents are round, and supported by one lofty pole; others oblong, and held up by three or more poles. Some are green, others striped red and white, or blue and white, and surmounted by crimson pennons or golden crescents. The imperial tent is always raised upon a platform, and close to it is a crimson marquee of peculiar shape, serving as a withdrawing cabinet. Those of the harem are invariably surrounded with a screen ten or twelve feet high.

A tent of this kind was provided for the Valida Sultana on the extreme right flank. A portion of the front was left open, so that the Sultana and her ladies could have a full view of the military spectacle. All these tents were lined with rich draperies. The poles were fantastically gilt and painted; carpets, made expressly to fit, covered the floors: divans, sofas, and chairs, were placed around; and tables loaded with baskets of fruit and refreshments occupied the corners. The Sultan's

reception chamber, approached by five or six steps, had, however, no other furniture than a canopy, a small table covered with embroidered cloth, and a narrow foot carpet; the rest of the floor was concealed by fine matting.

The camp equipage of the Sultan and army forms a heavy item of expenditure, both for the civil list and war department. The latter is under the direction of the store-keeper general (*djebkhana naziry*), and the tent inspector (*tchadir emini*), whose stores are on the western side of the Hippodrome, opposite to Sultan Achmet. It being an invariable custom to place troops of all arms under canvass during the hot months, the camp equipage is constantly kept complete.

With the exception of about four thousand men distributed in the different *koulooks* (guard-houses), and a portion of the artillery and cavalry, the remainder of the large garrison quit their barracks about the middle of May, and remain in camp until the end of October. The battalions and squadrons quartered at Scutari occupy a camp on the brow of the hills, on either side of the valley of Haidar Pasha, where they find good water, some shade, and constant fresh air from the sea. The troops at Ramiz Tchiflik, above Eyoub, and those in the city barracks, go under canvass on the heights round the former; whilst those occupying the great barracks of Daoud Pasha are encamped upon the contiguous plain. The last two camp grounds are most unhealthy and unfit for the purpose. There is no shade. The men are exposed alternately to the full heat of the sun.

and to the sharp northern winds; the dust is intolerable, and the water bad and distant. The number of sick is consequently equal to that when they are in barracks; except during the most unhealthy months, February and March, when it amounts to twelve per cent. or more, especially among the redif (militia).

On the return of the troops into quarters, the camp equipage is delivered by the kol aghassy (majors or accountants) of each battalion to the alai emini (regimental quarter-master), and he returns the whole of the issued tents to the tchadir-khana (tent store), where they are repaired and laid by. Damages are not paid by the soldiers, but missing tents are charged to the colonel's account. In this, as in every other branch of the public service, however, the system of peculation is unlimited. The bin bashy (battalion commandant) commences by returning forty men more than are actually present under arms, and thereby obtains three or four extra tents from the alai emini. The mir alai (colonel) doubles this false return, so that between colonels and chiefs of battalions, some fifteen or twenty extra tents are obtained per regiment, half of which are not returned. The colonel's account is charged with the deficit, which charge he throws upon his subordinates, of whom here and there an example may be made; but in general, payment and punishment are both evaded.

Having mentioned the koulooka, it must be observed that guards are not relieved daily. Whole regiments or battalions are employed for these duties, and are scat-

tered through the different guard-houses of the quarter, where they remain six, nine, or twelve months, at the will of the serasker. Each koulook is provided with two chambers, one for the men and another for the officer, or sergeant. They have their mattresses, blankets, a few pitchers for ablution and drinking, two or three copper kettles for dressing food and washing linen, and a portable iron stove. The latter, placed outside, is used for boiling coffee and soup. The buildings are generally of wood, neatly ornamented. Those outside the city are adorned with small gardens, or, at all events, with a few shrubs and flowers in pots. The culture of these appears to be the principal solace of men and officers, during their tedious hours of repose. The arms are placed in a rack outside, and are kept bright and serviceable. A few axes, water-buckets, and long poles armed with iron hooks, are affixed to the walls in readiness for fires.

There are generally two sentry-boxes near the door, as it is the practice to put on double sentinels; the one a nefir (private) the other an on bashy (corporal). The sentries are never detached from the guard-house. They stand or sit close to the door in listless attitudes, slipshod, and enjoying the most unlimited freedom of position, and generally of dress. It sometimes occurs, however, that a smart tchaoosh will fall upon a slovenly soldier, and punish him severely for neglect. In that case, blows and gross language are not spared. It is much more common, however, to see officers as negligent and apathetic as their men, and to hear the former



address the latter with the sympathetic terms of djanum (my soul), or koozum (my lamb).

The garrison being concentrated in four or five great barracks, the above-mentioned distribution of whole battalions or regiments in koulooks is found more convenient, and saves shoe-leather—a desideratum in a service where the issues of shoes are irregular, and these, when issued, are forthwith converted into slippers; as no soldier can enter the guard-house without leaving his shoes under the porch. It results, however, from this system that the men are scarcely ever drilled, even to company work, and that, with the exception of the common manual exercise, at which they are all expert, they know nothing of a soldier's duty, and have nothing of a soldier's carriage or manly bearing. This remark is applicable both to guards, line, and militia, which latter are only to be distinguished by their wearing beards and black cross-belts, and being poorly and coarsely clothed.

It may not be irrelevant at this moment to introduce returns of the garrison of "the well guarded city," as it existed in 1842; showing the barracks occupied by the different corps, and the number of men in each\*.

*\* Strength of a Regiment of Infantry, of four Battalions,  
(Tabour).*

*Regimental Staff.*

- 1 Colonel (mir alai).
- 1 Lieutenant-Colonel (kaimakan).
- 1 Quarter Master (alai emir).

Each battalion consists of eight companies, having

- 1 Mir Bashy (commandant).
- 4 Mir Aghas (wing aghas, or majors, not mounted).

## GARRISON OF STAMBOL IN 1842.

*Imperial Guard\* under Riza Pasha, (Field Marshal, Khassa Mushiry.)*

Barracks.	Men.	Horses.
Selimya, at Scutari . . . . .	2,500 c. and A. 2,500 I.	1,900
Toptash (cannon stone) idem . . . .	1,000 c. . . .	900
Geumiah Souy, (silver water), at .		
Dolma Baghtshy . . . . .	1,000 I.	
Gul Khana, (rose chamber), inside		
Seraglio walls . . . . .	1,600 c. . . .	1,500
Serai Bournou, behind Seraglio Point,		
within the palace gardens . . . .	1,200 I.	
In different Koulooks on the Bos-		
phorus . . . . .	1,500	
In other guard houses . . . . .	1,800	
	<hr/> 13,100	<hr/> 4,300

Each company (beuluk) has

- 1 Yooz Bashy (captain).
- 2 Mulazem (subalterns).
- 1 Tchaoosh Bashy (sergeant-major).
- 4 Tchaoosh (sergeants).
- 8 On Bashy (corporals).
- 1 Beuluk Eminy (clerk, or fourier).
- 1 Saka (water-carrier).
- 1 Drummer.
- 1 Fifer.
- 80 Nefer (privates).

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100

There are no regimental or battalion adjutants. The kaïmakan performs the duties of the first, and the kol aghassy of the second. Each regiment has a numerous and tolerable band.

\* The Imperial Guard consists of three regiments of infantry, three battalions each; one regiment redif, of three battalions; four regiments of cavalry, lancers, and hussars; one battalion (eight companies), sixty-four pieces of artillery, of which only half are horsed. The initials I. C. and A. indicate Infantry, Cavalry, and Artillery.

*Artillery and Engineers under Mohammed Ali Pasha, Field Marshal and Director of Artillery (Tophy Mushiry).*

Barracks.	Men.	Horses.
Bey Oglou, (Pera) . . .	3,000	1,000
Tophana and Guard-houses . .	500	
Koomberkhana, near Arsenal, bomb- ardiers, artificers, and engineers	500	
Bosphorus batteries . . .	400	
	<hr/> 4,400	<hr/> 1,000

*Line and Redif (Militia) under Serasker.*

Serasker Kapoosy, or War Office; the ancient Eski Serai . . .	4,000
Daoud Pasha . . .	3,000
Ramiz Tchiflik . . .	3,500
At Maidany, old Janissary barracks	1,000
Koulooks in city . . .	2,500
Do. in Galata and Pera . .	800
Bosphorus Koulooks . . .	700
Detached orderlies . . .	500
	<hr/> 21,000

*Marines under Tahir Pasha, Grand Admiral\*.*

Tershana . . .	1,200
Guard-houses in Kassim Pasha and the small cemetery, &c. . .	800
Sailors afloat in harbour, or in bar- racks at arsenal . . .	5,500
	<hr/> 7,500

*Recapitulation.*

	Men.	Horses.
† Imperial Guards . . .	13,100	4,30
‡ Artillery and Engineers . .	4,400	1,00
Line and Militia . . .	21,000	
Marines . . .	2,000	
§ Sailors . . .	5,500	
Total Garrison ashore and afloat .	<hr/> 46,000	<hr/> 5,30

\* The present Grand Admiral is Halil Pasha.

† Two regiments of the Guard were detached in Syria, these

It will be seen from the above that Constantinople possesses eleven large barracks, of which those of Daoud Pasha and Ramiz Tchiflik, west of the city walls, Pera and Scutari, are the most extensive, and in fact far surpass in magnitude almost all buildings of the kind to be met with in Europe. That of the latter, called Selimya after its founder Selim III, is the most remarkable, and forms one of the most important features in the surrounding gorgeous landscape. It is situated immediately opposite to the mosque of its founder, and crowns the heights contiguous to the sea. It consists of a vast oblong square of three stories, flanked with four lofty towers. It is pierced with upwards of two thousand windows, and could conveniently quarter twelve thousand men and four thousand horses. These barracks are kept in excellent order, and the dormitories are remarkable for cleanliness. Iron bedsteads have been introduced, and a severe internal police is maintained.

Having so far deviated from my course I will venture to move a step farther, in order to point out the resources provided for the sick belonging to this large garrison. This can be done by giving a list of the different military hospitals, with the total beds in each, and the number of sick at two recent periods.

prised three thousand men, so that the whole Guard may be taken at fifteen thousand men, of which three thousand nine hundred are cavalry, and one thousand two hundred artillery.

‡ Of these, four batteries (thirty-two pieces), fully horsed, and four half batteries, (sixteen pieces) also horsed.

§ The total number of sailors amounted to eight thousand, of whom two thousand five hundred were at sea.

## HOSPITALS.

*Imperial Guard.*

	Beds.	Sick.
Top Kapou, fronting sea, to the south-ward of Seraglio Point . . . . .	200 . .	112
Top Tash, Scutari . . . . .	400 . .	235
Therapia . . . . .	100 . .	57
	<hr/> 700	<hr/> 404

*Artillery.*

Tophana . . . . .	200 . .	154
Pera . . . . .	500	building.
	<hr/> 700	<hr/> 154

*Line and Militia.*

Maltapé, (between Daoud Pacha and Ramiz Tchiflik) . . . . .	1,000	1,218*
Serasker Kapoosy . . . . .	400	246
Iplik Khana (rope walk) beyond Eyoub . . . . .	150	under repair
	<hr/> 1,550	<hr/> 1,464

*Marine and Navy.*

Height between St. Dimitri and Piali Pasha	500 . .	258
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*Recapitulation.*

	Beds.	Sick.
Guards . . . . .	700 . .	404
Artillery . . . . .	700 . .	154
Line, &c. . . . .	1,550 . .	1,464
Marine and Navy . . . . .	500 . .	258
Total . . . . .	<hr/> 2,450	<hr/> 2,280

It results from this that the sick, actually in hospitals did not exceed 5 per cent. But this must not be taken

\* The sickness was so great among the young troops, that two hundred beds were added, and placed on the floor. At the period in question this hospital presented a deplorable spectacle, but it has much improved under the inspection of Doctors Bernhard, Spitzer, and Herman, who have been appointed inspectors, and are aided by other Austrian or German physicians in the service of the Porte.

as an index of the general state of health. Turkish soldiers entertain an insuperable repugnance to enter an hospital; therefore, so long as they are not absolutely prostrated by disease, they rarely complain. Indeed, when unable to do duty, two-thirds are allowed to hang about the barracks or guard-houses. There is no rigid medical inspection, and, as the greater number of sick suffer from gastric maladies, they continue to linger, until they are in most cases carried to hospital to be taken out corpses.

The hospitals of the Guards, under the superintendence of a kaïmakan (Ekhia Bey), are remarkable for their cleanliness and systematic arrangements; but the remainder are deficient in many essential respects, especially that of Maltapé. Some improvement has, however, been made by its director, Emin Bey, and the German physicians under his orders. Yet, notwithstanding the neglect of the higher authorities, the malversation of subordinates, and the ignorance of Turkish medical practitioners, the mortality is less than might be supposed. The two following returns of the three hospitals of the Guards, and of that of Maltapé, will afford an example.

*Sick return of Imperial Guard for the month of Moharrem, 1258.  
(between 10th of January, and 10th of February, 1842).*

Hospitals.	Remain from previous month.	Enter.	Cured.	Died.	Remain.
Top-Kapou . . .	69	108	12	12	119
Top-Tash . . .	179	233	189	20	203
Therapia . . .	40	127	116	7	44
	<hr/> 288	<hr/> 468	<hr/> 317	<hr/> 39*	<hr/> 366

\* This gives 4 $\frac{1}{2}$ th per cent. deaths on seven hundred and fifty-six sick.

*Militia Hospital at Maltapé on 1st and 2nd July, 1849.*

	Remain.	Ester.	Cured.	Died.	Remain.
1st July,	805 . .	45 . .	64 . .	1 . .	785
2nd July,	785 . .	39 . .	25 . .	5 . .	794

This gives the average deaths at three, and consequently at scarcely  $\frac{1}{3}$  per cent., but this was in the healthiest month. Whereas, when I visited Maltapé, in the month of Moharrem of the same year, the number in hospital exceeded twelve hundred, and the deaths averaged thirty per day; so that the Imâm and his attendant, whose duty it was to wash the dead, stated that he must apply to the Serasker for additional aid, in order to enable him to perform his sorrowful office. During the month in question the Imâm buried nearly nine hundred men. It has been omitted to mention, that the whole medical department is under the superintendence of the Hekim Bashy, who is profoundly ignorant of the therapeutic art, and nearly so of the principles of medical administration. But we have been carried far away from our course, so let us return to less painful subjects.

Tent-makers also manufacture the cloth hangings, (kapoossy perda), generally suspended before the doors of apartments, communicating with corridors and ante-chambers. These perda are held in their position by wooden rods, which stretch and prevent them from being blown aside. They are made of coloured cloths, ornamented with other pieces of cloth, cut in imitation of flowers and arabesques, and stitched with gold thread or coloured silks. Common perda have merely a border, or

scroll, and do not cost more than eighty or one hundred piastres; but those of finer quality are sometimes extremely rich. Those used in the imperial harem are of the finest broad cloth, silk, or velvet, admirably embroidered and worked with dust pearls. There is no limit to their price.

When guests arrive, the perdajee bashy, whose business it is to take care of and open these hangings, quickly lifts up and holds aside the perda. When visitors enter he allows it to fall into its usual position. In a country where there are no bells, and no other means of summoning domestics than by striking the hands, these curtains are convenient, and the more so as it is considered unbecoming to raise the voice for that purpose.

The use of these heavy and expensive perda is gradually declining. They are no longer seen in the Sultan's public rooms, nor in those inhabited by him during the day. When curtains are required, they are generally made of silk, printed cottons, or other stuffs, and are attached to the inside of the door in the same manner as window or door curtains in Europe.

Next to the tent and curtain-makers are rows of shops occupied by Moutafjee, who manufacture horse-hair girths, rugs, halters, picket-cords, sacks, saddle and nose-bags, and other coarse articles for beasts of burden. They form a branch of the grand saddlers' guild, but are considered in the same relation to the latter as cobblers to shoemakers.

Passing onward we come to shops tenanted by Armenians and Greeks, dealers in muslins, cambrics, plain and



printed cottons, merinos, ribbons, threads, buttons, and divers similar articles of European manufacture, the greater part of which are German. This market is called Dulbend Tcharshy, from its having been the principal place for selling the muslin, wherewith dulbend (turbans) were, and are still made by those who retain the ancient costume. Collectively speaking, this handsome and typical head-gear may be looked upon as exploded among the higher classes. Its use is now limited to individuals connected with law and church. All civil functionaries, both military and civil, are required to wear the plain regulation fez.

The turbans now worn by the superior Oolema consist of a sarik, or long strip of fine white muslin neatly rolled, or rather plaited, round the red skull cap, and crossing in front, with one end hanging a few inches down the back, in imitation of that of the Prophet, called Kaook. The Sheikh Islam, and first class Oolema, wear a small strip of gold fringe placed diagonally in front; but the turbans of Sheikhs and all other Oolema are plain. Inferior priests, lawyers, and students wear a similarly formed sarik of coarse muslin, cambric, or cotton, generally the latter. Great personages have a sarikjee (turban-dresser) in their household, who arranges the muslin, so that the turban may be put on at once, and each has many changes. But inferior persons generally employ their barber, or the office is performed by women slaves.

Before the destruction of the Janissaries, the various turbans that distinguished each grade of society were

strictly defined and adhered to. The sarikjee then formed a numerous and influential company, and, from their direct access to the privacy of the great, were powerful rivals of the barbers, of whose trade they formed a branch. Their patron was Joseph, son of Jacob. He is supposed to have invented the globe-shaped turban, called Yousseffy, when he was appointed Vizir over Egypt. Turbans worn by shopkeepers consist of several coils of mixed cotton and woollen stuff, in white and brown shades, with one end hanging over the ear, or down the back. Those used by the common people are of coarse linen, or cheap imitation shawl.

Much variety is displayed by the latter in the mode of adjusting their sarik, which are generally twisted several times round the head in loose and broad coils, so as to form a cone. In the Asiatic provinces, some of these turbans are of ponderous width and height. Generally speaking, the working classes set aside the sarik for Fridays and holydays, and merely twist a coloured handkerchief round the fez, in order to distinguish them from the Rayas, who are restricted to the use of black or dark blue wrappers. Green sarik are the exclusive privilege of the Prophet's kin, whether descending in the paternal or maternal line. Hundreds of the meanest and poorest heads may be seen enveloped with these green symbols of "nobility."

Turbans are the exclusive head-dress of the male sex; therefore, when our ladies wind white muslin or figured stuffs round their fair brows, under the impression of imitating Sultanas and beauteous Odaliks, let them know

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As pawnbrokers' shops and *monts de piété* do not exist, people, hard pressed for ready money, frequently pledge their goods to obtain it, without infringing as they suppose the laws against usury. For instance, they say, "Here is a *pelisse*, worth one thousand piastres—I will sell it to you for five hundred, on condition that I may repurchase it for the same sum within a given period." The merchant says, "I agree," and delivers a receipt. If the seller can afford to repurchase within the stated period, he refunds the money, adding perhaps ten or twenty per cent. as a present. If, on the other hand, the repurchase is not effected within the time specified, the merchant retains the article, and generally sells it at fair profit. This enables customers to make good bargains in this bazar.

This is not the only way in which the usury laws are evaded. The Government itself shows the example of infringing the precepts, by which usury is declared to be an unpardonable sin. The mode adopted upon this occasion is as follows:—Supposing an individual to possess a sum which he does not care to leave unfructifying in his coffers. There being no public funds or banks, of which he can obtain interest, he carries this sum to the Treasury, and proposes to lend it to Government, on the payment of certain interest, varying from ten to twelve per cent. according to amount, age of lender, and nature of the contract.

The principal and invariable stipulation of the latter is a renouncement of all right to withdraw the capital; the sum lent thus becomes the absolute property of the

State, which merely engages to pay interest during one or more lives. Contractors may, however, sell or transfer their life tenancy, but this must be done by hand to hand deed, and not by will. This often occurs, and in most cases rich Armenian bankers become the purchasers. In that case, the buyer's name is registered, as entitled to receive the interest for his life, and he can dispose of it in a similar manner. Thus, by means of hereditary succession and transfer, the capital often continues to pay exorbitant interest during a century or more.

It more frequently occurs, however, that conscientious Turks retain their right of interest until the last moment, and consider transfer as an act of dishonesty. The system, if properly regulated, might be turned to good account, but, in this instance, as in most others, the Turkish Government shows a deplorable ignorance of financial operations, and whilst it infringes the most sacred laws and precepts for mercenary and even unholy purposes, obstinately refuses to adopt innovations that tend to financial and moral advantage. It will be remarked, however, that these transactions do not constitute a debt; and that the vicissitudes of human life represent a favourable sinking fund. The contracts are, in fact, mere races between lenders who are mortal, and the Government which is comparatively imperishable. The balance on the whole may therefore be in favour of the latter.

The outer portion of the Byt Bazary is surrounded with small shops, and vaults underneath, tenanted by the poorest class of sergetjee, who deal in cast-off odds and ends, too numerous to admit of description. Poor people

here pick up divers articles suited to their wants. Here brokers sell by auction old clothes, arms, linens, and bed furniture—all breathing pestilence and covered with filth and vermin. The space is always thronged by soldiers, porters, ass-drivers, workmen, and poor old women, and is more frequented than the inner or covered Byt Bazary, which consists of a narrow alley, having stalls on either side, surmounted with poles, on which the goods are suspended. Here every article of wearing apparel, that eastern luxury or fancy can invent, may be met with second-hand. Purification, in the event of purchase, is essential, and in time of pestilence the vicinity of the Byt-Bazary ought to be avoided by all those who do not belong to the hazardous sect of non-contagionists.

It is now affirmed that, in the event of Constantinople being visited by the plague, Byt-Bazary will be closed, and all second-hand articles, susceptible of conveying disease, seized and burned\*. This regulation, if adhered to, cannot fail to prove beneficial. External quarantine restrictions contribute, no doubt, to ward off the scourge; but, so long as the Byt-Bazary and other channels of propagation are permitted to exist, its duration and intensity, when once imported, must daily receive fresh aliment.

Unfortunately, the most essential point connected with quarantine regulations appears to be neglected.

\* Articles held to be most susceptible of communicating contagion are animal substances, coins, hot bread, silks, woollens, cottons, and furs, especially those of cats. Water is held to be a neutralizer of the evil, and wood a nonconductor. Intense heat is likewise an indubitable purifier, as proved by recent interesting experiments at Alexandria.

Measures are taken to prevent the introduction of the dreaded malady; but nothing is done to purify the city, or to render the most populous parts less susceptible of inoculation, propagation, or self-generation. The filth accumulated in the most frequented quarters, at certain points near the harbour, are of themselves sufficient to produce spontaneous pestilence. This evil might be remedied, 1st, by enforcing external cleanliness, and especially in the Christian and Jewish quarters, the most filthy of the whole; 2ndly, by the establishment of regular scavengers, whose duty is now principally performed by dogs; and 3rdly, by widening the approaches to the water, and by laying down iron sewers for carrying off the abominable accumulations to a distance of some twenty or thirty feet into the current.

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These solemnities must have been equally imposing and affecting. On the appointed day of congregation, the Sheikh of Aya Sofia, as chief imâm of the city†, escorted by other imperial sheikhs, and a numerous retinue of priests, proceeded to the Ok Maidany. There he ascended the marble pulpit near the Sultan's kioshk, whence the eye commands a glorious prospect, bounded

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“Implore the mercy of thy God—of that great and most merciful Lord, who is the water of life, the quickener of the living and the dead—the fountain of hope, and the spring of eternal bounty. Praise be to God!—To Him the immortal! He can cause clouds to descend, and pour forth regenerating rain: praise Him—glorify Him—supplicate Him. Amen! amen!”

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RESHIK (CRADLE.)

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BESHİK (CRADLE.)

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divides the external Byt Bazary from the adjacent streets\*.

This gate owes its designation to the following event. In the days of Bajazet II., a shop, immediately contiguous, was occupied by a sergetjee, named Majiary Ali Agha. He was an Hungarian renegade, and retired janissary, who enjoyed a pension from the Sultan, as compensation for his left arm, and for the thumb and three fingers of the right hand, lost in fighting against the Christian army at the celebrated battle of Mohatz.

Ali Agha was, to all appearance, a man of most austere habits, inflexible temperance, rigid honesty, and fanatical devotion; so that he was regarded as a model of piety and probity by his neighbours. It was his custom to open his stall at dawn, to remain there till the gates were half closed, and then to withdraw, no one knew whither. It was frequently observed, however, that he possessed valuable articles, better fitting one of the rich bezestanly, than a mutilated retailer of cracked crockery and rusty weapons. A jewel-hilted poniard was remarked at one time beneath the folds of his dirty red waist girdle; on another, a splendid diamond sparkled upon his remaining finger; and, on a third, a precious pearl rosary was observed protruding from the faded money bag carried in his bosom.

This gave rise to some gossip among the old sergetjee; but as fortune distinguishes neither the halt from the lame, nor the blind from the quick-sighted, and as no man at Stambol troubles himself with his neighbour's affairs,

\* Marked F in the plan of bazars.

unless he becomes troublesome to the quarter (mahal) in which he resides, the possession of these and other costly articles was attributed to one of those chances, which occur to men whose star is in the ascendant.

It chanced, however, during winter, that the lieutenant of the bash tchokadar of a remote and desolate quarter near Narly Kapou, went his night rounds, accompanied by half-a-dozen yamaks\*. Upon turning the corner of a deserted alley, near the sea-side, they suddenly encountered a man carrying a large sack, apparently filled with old raiment. Although midnight was past, and honest citizens were not usually met with at this hour, the naib returned the man's "salute of peace," and walked onward. But the last yamak, on passing by, raised his lantern in the stranger's face, and called out, "Mashallah! What brings Majiary Ali Agha into this quarter of the city, and at this time of night?"

"What are you braying about, you long-ear?" exclaimed the naib. "Whose dog are you, that you think proper to howl as if your tail was on fire? How shall we catch thieves, if you do not keep silence?"

"By the naib's head, I think we have caught one already," replied the yamak; "unless this man be much changed, since he ate the Sultan's bread in the fifty-fifth oda. Come, Majiary Ali Agha," continued he, addressing the carrier of the sack, "let me lighten your back of that load and examine its contents."

\* The bash tchokadar was the chief police officer attached to the Grand Vizir. He had a naib (deputy) in each quarter. The yamak were sergeants of police, whose duty it was to patrol at night.

"Go your way, Selim Tchacoh," replied Ali Agha; for he it was; "go your way! Give me no dirt to eat, or I will complain to the bash tehokadar. It is time that he should know how his people arrest and insult honest citizens; poor, maimed janissaries. Begone! begone! Let me carry this sack to a friend's house, to barter for other goods."

"Goods!" echoed another yamak. "Waiy! waiy! fine goods, indeed! Come quick, O naib. See, comrades! By my beard and soul, here is a man's foot peeping out from the sack."

To be brief, the patrol immediately surrounded Ali Agha, tore open the sack, and there discovered the naked and still palpitating body of a man—dead, but without apparent marks of violence. Thereupon they compelled Ali Agha to resume his load, and proceeded with him to the nearest guard-house; where he and his burden were locked up together. The following morning, the bash tehokadar and grand vizir were informed of the event. Ali Agha was put on his trial, and the following facts were brought to light.

Ali Agha, it appeared, possessed a house in a thinly-inhabited quarter near Narly Kapou. Here he lived in good style, and passed his nights in feasting and drinking. But he took care to enter after dusk, and to depart before sunrise, so that his face was scarcely known to the few householders who dwelt in this secluded quarter. Many dissolute characters resorted, however, to his house, but never saw him; for he purchased females, whom he compelled to lure young men to his abode, where they were

admitted by a garden-gate, and there abandoned themselves to vice and debauchery with these unfortunate syrens. Of these revellers, some, who possessed rich dresses, jewels, or arms, never recrossed the threshold, and few departed without being robbed.

Those disposed of could tell no secrets, whilst those plundered were ashamed to complain to the police, lest they should suffer in person and honour. Ali Agha trusted to his young females to perform the part of pick-pockets, and, with the aid of an old negress, took upon himself the task of assassin. The mode which he adopted was as ingenious as it was effective.

Having administered powerful narcotics in the wines served to his intended victims, Ali Agha waited until the potion had taken effect; then, upon a signal given by one of the young women, he entered the sleeper's chamber, and with the aid of the old negress, perforated the victim's brain, by means of a sharp bodkin firmly attached to the remaining finger and stump of his right hand. Instant death always ensuing, he and his abominable assistant stripped the corpse, and either buried it in the garden, or, placing it in a sack, conveyed it to the sea wall, whence it was cast into the Propontis. The negress, and two or three of the unhappy accessories to these tragedies, confessed that many persons had thus been deprived of life.

The trial being ended, and the guilt of all parties proved, the negress and culpable females were strangled, and, the murderer's house having been razed, his punishment ensued. This was commensurate with his crimes.

He was first conducted to the corner where he trafficked in the fruits of his atrocity. Here the finger with which he perpetrated the murders was crushed between the adjacent gates. Then, being conveyed back to the spot where his den of iniquity previously stood, he was impaled alive. This terrible sentence was carried into effect to the satisfaction of the whole city, and the gate received and retained its designation, in commemoration of the monster's infamy.

On the outside of Parmak Kapoossy is a narrow alley, principally tenanted by a better class of sergetjee. Old enamels, talismans, Persian kaleoons (pipes), ivory and ebony spoons, and an endless variety of antique objects, are strewed or piled around their narrow shops. Here also may be purchased finely inscribed sentences from the Kooran, Mashallahs, and Sultan's toughra; but I endeavoured in vain to procure a specimen of the fine Persian tiles that ornament the mosques.

At the termination of this alley is the animated and crowded thoroughfare called Divan Yolly. This long street commences at the Bab-y-Houmayoom (imperial gate of the Seraglio), near the south-east angle of Aya Sofia: skirting the north end of the At Maïdany, it passes between Bin bir Direk cistern and the beautiful mausoleum of Sultan Mahmoud II\*. It then traverses the ancient Forum Constantini, now reduced to a small space called Yanmish Tash Maïdany, behind which the smoke-disfigured and shattered shaft of the celebrated

\* The length of the At Maïdany from north to south is as nearly as possible 264 yards; its breadth from east to west, 153.

porphyry column, erected A.D. 330, by Constantine, rises above the guard-house and baker's shop, by which its base is concealed\*.

Divan Yolly then continues in a western direction to the south of Sultan Bajazet and the Serasker Square. After forming the street called Direk Yolly (the colonnade), it passes at the back of the Shahzadeh mosque, and thence by the Saddle and Shoe Markets to the mosque of Mohammed II., the court of which it intersects. Thence prolonging its tortuous course along the ridge of the fourth, fifth, and sixth hills, it terminates at the Adrianople Gate.

A few yards westward of the "Burned Column" is the mosque, called Atik (old) Ali Pacha, to distinguish it from four other mosques more recently erected by pashas of the same name. This mosque is admired for the beauty of its façade, and especially for the elegance of the marble entrance, the entablature of which is adorned with gilded inscriptions of the finest epoch of calligraphy. The door of the court is contiguous to the college, hospital, and mausoleum of the renowned grand vizier Sinan Pasha, conqueror of Yemen. Opposite to these edifices reside the sedefjeler (workers in inlaid articles), one of the neatest and most ancient trades in the city. The early Arabs learned the art of inlaying ebony and other woods from the Hindoos, and, although neither the former nor the Turks ever attained the same perfection as their masters, some highly finished specimens are to be

\* The pedestal and a portion of the shaft are within the back shop of a baker.



met with at Constantinople. Among other relics of the kind are the doors of Erivan kiosk, in the Seraglio, and the old state galley mentioned in a preceding chapter.

The principal articles now manufactured are—

1. Skemla, low eight-legged octangular tables, of different diameters, used for meals or other domestic purposes.

2. Sandook (boxes), of various sizes, for locking up jewels, gold and papers.

3. Aïna (small hand mirrors), like the toilet-glasses used by English ladies. These articles are made of cedar or chestnut wood, and are inlaid with triangular or diamond-shaped pieces of mother-of-pearl and tortoiseshell, forming a bright and regular mosaic.

4. Beshik (cradles), the extremities of which are carved with open patterns, inlaid in the same manner\*. Those employed in the imperial harem are extremely rich, and some of considerable antiquity. They are carved in graceful open patterns, inlaid on both sides with the finest materials, and studded with silver bosses, in the centre of which are precious stones.

5. Farash (dust shovels): these articles have been described when treating of mats, in the first volume. But the most beautiful and original articles made by the trade are rakhla (Kooran rests), seen in the toorbas, and parmaklyk (balustrades, or railings†.)

Koorans, enveloped in embroidered coverings, repose upon rakhla, when not in the hands of toorbadars (guardians), or Kooran readers, who are divided into three

\* See vignette at commencement of this chapter.

† See vignette, vol. ii. c. v.

classes—viz. 1, Adsha, whose duty it is to relieve each other, between dawn and sunset, in reading certain portions; so that the task of hurrying through the whole volume is thus completed within the required period. 2, Devr, who read or recite the whole book from beginning to end, within two, three, or more days. And 3, Naat, who either chant or recite from memory at prayer hours. When men learn the whole Kooran by heart, and are able to repeat any given chapter or verse when called upon, they are termed Hafizy (of happy memory.)

The learned but unskilful commander of Nejib owed his name and advancement to this talent. He was a Circassian by birth, came to seek his fortune at Constantinople, was placed among the imperial pages, and, from his powers of memory and the melody of his voice, was appointed Kooran reciter to the Sultan. Facility of memory and harmony of voice were singular recommendations for a soldier. But the bane of Turkey is the employment and advancement of men through the caprice of sovereign will, or through pernicious court intrigues\*.

Parmaklyk are the inlaid balustrades that inclose the gigantic sandooka (biers) of Sultans and Sultana Validas, and sometimes of married Sultanas. These railings are rich and elegant: witness that of Sultan Mahmoud II.

\* Deplorable proofs of this system have been more notorious within the last twelve months than at any period within the last twenty years. Blind to results, deaf to advice, and regardless of warnings, Riza Pacha and his camarilla are fast hurrying Turkey to a crisis fatal to herself, and most injurious to the interests of Great Britain, her only sincere ally.

and that recently placed round the tomb of his unfortunate daughter, Saliha. The former is carved in fantastic devices, representing flowers and foliage, and is inlaid with large flakes of mother of pearl with ebony tracery. The biers of princes and unmarried princesses are not inclosed, and are of smaller dimensions than those of Sultans. Parmaklyk, being regarded as symbols of royalty, are not placed round the biers of individuals unconnected with the imperial family.

The next trade of importance in this street is that of the tufenkjee (gunsmiths), who also exercise that of locksmiths. Having spoken at length on the subject of arms, I will pass the gunsmiths, and proceed by the Valida Sultana Bath to the broader portion of Divan Yolly, upon the northern side of which are a range of shops tenanted by bakal (grocers) and balmoomjee (wax-chandlers).

The latter sell tapers of all colours and dimensions, from the common twist used by us for sealing letters, and called "rats" by the French, to the gigantic candles placed at the head of biers in silver shemdan (candlesticks) of corresponding magnitude\*. These, generally limited to imperial mausoleums, are sometimes met with in the tombs of saints or dervish sheikhs. The principal market for these articles is at the extremity of Ozoon Tcharshy, near the dried fruit bazar, and in the immediate vicinity of Bal Kapan (honey magazine). Supplies of wax are drawn from Trebizonde, Wallachia, Moldavia, and the Archipelago islands; especially from Syra, celebrated for its excellent honey.

\* See vignette in vol. i. c. vii.

In imperial palaces and houses of the great it is customary to place wax-lights of different colours in the chandeliers; green, pink, and light blue are preferred. Sometimes they are entirely gilt and festooned with waxen flowers. But wax-lights are luxuries used only by the higher classes. Brilliant light is not required. Parties or convivial meetings after dark are rare. Few people read, fewer work; and in most cases lights are put out, and families retire to rest, about ten o'clock in all seasons.

The wax-chandlers' guild venerate Shem, son of Noah, as their patron. He it was that invented wax tapers. When the ark was already afloat, a swarm of bees settled upon the roof. Shem, seeing this, removed them carefully to a warm corner, where they hived and multiplied. When the ark rested upon Mount Ararat, near the spot where the convent of Etchmiazin now stands, Shem took the wax, melted it in an earthen pot, and dipped therein strips of wool. These, when cool, he rolled in his hands, and thus made the first twisted taper, or "rat de cave." From this cause Shem is also venerated as the patron of apiaries.

The next portion of Divan Yolly is tenanted by dealers of all possible denominations, except upon the northern side, where, for a space of some fifty yards, the cemetery of Sultan Bajazet is separated from the street by a wall perforated with iron gratings. Through these may be seen a confused assemblage of tombstones, overshadowed by lofty cypresses, entwined with vines and pliant parasites. This cemetery is regarded as exceeding

holy, on account of its founder's sanctity\*. It contains the tombs of many eminent personages; among others that of Abdullah Effendy, restorer of the adjacent library. An Arabic inscription, on the wall over one of the gratings, informs the faithful that "the last sigh of the virtuous is more fragrant than the odour of roses." This cemetery is a favourite resting-place of imperial kadins and wealthy ladies.

This portion of the city is interesting to strangers towards the hour of sunset prayer. It is the principal passage through which grand dignitaries and public functionaries return to their residences after transacting business at the Porte. Some few, such as the Grand Vizir, Serasker, Capudan Pasha, Reis Effendy, Grand Marshal, Director-general of Artillery, Hekim Bashy, and others, employ carriages, but the greater part ride. Until lately the use of carriages was restricted to the Sultan's family and the Grand Vizir. Indeed the Sultan himself rarely avails himself of this privilege; and, unless upon extraordinary occasions, such, for instance, as the grand review already spoken of, never adopts a mode of conveyance which is considered unmanly and unorthodox. Thus it is that the Sheikh Islam invariably rides.

The carriages usually employed are old-fashioned and heavy calèches imported from Vienna. Halil, Riza,

\* A curious instance of Bajazet's superstition is disclosed in the following fact. During his latter years he ordered the dust from his slippers and clothes to be carefully preserved in a box, for the purpose of being placed under his body when interred, in virtue of these words of the Prophet: "He whose feet shall have been covered with dust of the path of God shall thereby be preserved from hell fire."

Rifat, and Achmet Fethy Pashas, have however introduced chariots; and Mehemet Ali of Tophana drives in a low modern phaëton. The horses, bred in the Macedonian and Thessalian districts, and well adapted for draught, are covered with heavy and tawdry harness, and driven by a Bulgarian saiss, in the common peasant's dress. A second saiss stands up behind, accompanied sometimes by a footman, and now and then replaced by an inferior officer of the Pasha's household, with a sword girt to his loins. In most cases the vehicles move at a slow pace, a useful precaution in narrow, crowded, and deplorably paved streets.

The carriages of the Vizir and Serasker are followed by secretaries and aides-de-camp on horseback, and by several cavass on foot. One of the former, the divitdar (inkstand-bearer), carries his chief's portfolio slung across his shoulders; another bears the pipe in its cloth case; but, generally speaking, all attendants are on foot. Ladies, even those of the Sultan, are restricted to the use of arabas drawn by oxen, or to the incommodious vehicles called telekas\*.

When public functionaries ride, they are followed by one or more mounted officers and attendants; but on all occasions their cavass and menial servants follow on foot. Let the master's condition be what it may, his saiss invariably walks by his left side, with his right hand resting upon the crupper. He carries over his shoulder the

\* See vignette, vol. iii. c. i. Frank coachmakers have recently established themselves. One of these from Vienna has set up his workshops in the "little burying ground."

cloth used for covering saddle and horse when his master dismounts, and is prepared to hold both bridle and stirrup. Saiss are with few exceptions stout and active Bulgarians; not because Turks are averse to perform such functions—witness ass and mule drivers, all Moslems—but because fashion or custom sanctions the practice, in the same manner that we may prefer Scotch gardeners or Norfolk gamekeepers.

Having made our way through the throng of passengers and itinerant dealers in fruit, cheese, sweetmeats, fish, and vegetables, and pushed aside many asses laden with bread, sent hither by distant bakers about sunset prayer, let us seek a convenient place for refreshment. None can be more appropriate than the shop of Hadjy Mustafa Effendy, one of the most celebrated kabâbjy in the city. It is necessary to premise by observing that all cook-shops are thus designated; and although the term kabâb is, par excellence, ascribed to slices of lamb or mutton, it means anything roasted. Thus we have chestnut, Indian corn, fowl, lamb, kid, and game kabâbs; nay, even dilsooz (roasted human hearts), a figurative term indicating the extreme effects of Cupid's burning inroads on the mortal coil.

Few strangers visit Stambol without essaying the merits of kabâbs; and, provided that they be not too civilized to eat with their fingers, without which it is impossible to appreciate the merits of this succulent dish, none will depart without desiring to carry Hadjy Mustafa in their train. The immortal Carême, whose noblest boast was his mode of instantly serving Napo-

leon's uncertain appetite, and still more uncertain leisure, with hot roast fowls and cresses, could not have been more prompt with his succession of crisply-roasted pullets than is the worthy Hadjy with his relays of smoking kabâbs.

The shop of this worthy man is situated on the south side of Divan Yolly. The open front is ornamented with a clean marble counter, upon which are deposited fine lettuces, bowls of yaoort and keimak (clotted milk and cream), from Eyoub and the Sweet Waters, skewers of mutton ready to be converted into kabâbs, giblets for making soup and ragouts, rice for pilafs, sheep's heads and trotters for various dishes, fat fowls for stewing and roasting, pumpkin and vine-leaf dolmas, toorshan (pickles), and a variety of other articles agreeable to eastern palates. The walls are furnished with shelves, supporting handsome china bowls, cups, and glasses. From the roof are suspended quarters or halves of sweet, but not overfat, mutton; whilst one or two of their live and innocent relatives may be seen in the back garden chewing the cud of philosophy, unconscious of or resigned to their doom.

Mustafa's shop is divided into two portions. At one end is the owner's throne. There he rules over the vases of syrup and preserved fruits, intended for concocting khoshâb, or the fresh fruits and lemons, whose juices are converted into sherbet; while glasses of crystal water from Kara Koulak and Mir Akhor springs await demand. At the opposite extremity are the stoves, on which burn slow charcoal fires. Here the skewers for



roasts and the saucepans for stews and dolmas are in readiness. At the back is a raised platform, furnished with low stools, where "the general" enjoy themselves. Above this is a gallery to which persons of higher degree are conducted, being cleaner and more airy. In the corner is a small fountain. There ablutions are performed; or, if required, a waiter attends with metal ewer and basin, and aids in this important termination to all repasts.

One of the dainties on the happy mixture of which Hadjy Mustafa prides himself is *khoshâb*. This beverage, though nearly related to, must not be confounded with, sherbet. The latter is slightly acidulated, and in general made of fresh lemon, quince, orange, or cherry juice, or of candied grapes, mulberries, and Damascus plums, squeezed or diluted in cold water, and thus drunk at all hours. But the *khoshâb* (agreeable water) forms the termination of all orthodox dinners, and is composed of preserved fruits or syrups, such as Aidin pomegranates, Mardin plums, Damascus and Bokhara apricots, Rodosto peaches, Scala Nuova cherries, Beybek strawberries, Adrianople roses, tamarinds, and so forth.

The art of concocting *khoshâb* is considered difficult. The young black aghas and pages of the imperial palace are said to be adepts in this and other culinary practices. A proficient in the art of making *khoshâb*, who had been educated among the imperial pages, gave me a receipt which will be found below\*.

\* "Take refined sugar, pour upon it a sufficient quantity of rose-water, boil it, cast off the scum, and let it repose. When cool, add

Although *khoshâb* and *sherbet* are distinct beverages, the manufacturers belong to the guild of cooks. They are thus honourably connected with that noble art, to which the most illustrious men of all nations have paid, and will continue to pay, constant homage. There are various kinds of *sherbets* and *khoshâbs*. The most distinguished are *Khasseky*, so termed because it was invented by the *Khasseky Kadinn* of Sultan *Selim I.*, when an *odalik*; *teriaky* (drunkards), because it was the favourite beverage of opium-eaters; *Serai Mushiry* (Palace Marshal), dedicated to the present fortunate and all-powerful *Riza Pacha*.

But the most esteemed is the *imâmy*, so called in honour of *Imâm Hossein*, son of *Ali*, who learned the art of making the mixture from his aunt, daughter of the Prophet, and wife of *Osman*, who had herself learned it from her husband. For this reason the *Soonite* dealers revere *Kaliph Osman* as the inventor of *khoshâb* and *sherbet*, while the *Persians* pronounce a blessing on the name of the martyr *Hossein*, and spit upon that of *Osman*, when they indulge in either of these most praiseworthy beverages. Refreshing drinks, called "*tisanes*" by the *French*, and "*teas*" by the *English*, whether

plain spring water, and place in it the required preserved fruit. Boil slowly, throw off impurities, strain the liquid through a fine sieve, pour it into a china bowl, add the fruit that has remained in the sieve, cool or ice it, and drink with sandal wood, aloes, or pear-wood spoons. A drop of musk, sandal, rose, ambergris, or aloes wood oil, may be added, to give a high flavour." The ladies of the imperial family are said by the *misk-jees* to countenance the latter—a somewhat new invention. *Khoshâb* in truth merits its pleasant name, and is worthy of cooling the ruby lips of the *houris* who people "the abode of felicity."

concocted of camomile, mallow, or other herbs and leaves, are called sherbet, and sold by apothecaries.

The honourable and recreative profession to which kabâbjys appertain is divided into two classes, each forming a distinct corporation, but both centering their veneration in one patron—the father of men—but looking up, nevertheless, with reverence, to divers remarkable protectors or professors of gastronomy. Thus the makers of mutton kabâbs worship Ishmael as their patron, in commemoration of Abraham's sacrifice. Thus also the *vulgum pecus* of common cooks, consisting of what the French call "gargotiers," and who principally deal in sheep's heads stewed with garlic, or trotters smothered in onions, look back with infinite reverence to the memory of Sheikh Saifuddinn, who was head-cook to the Prophet, and invented the fragrant haggis so much esteemed by his master.

Others of the fraternity, whose stoves send forth greasy pilafs and dolmas, cinder-like kabâbs, iron-coloured muscles, stewed in their shells, and stuffed with rice and garlic, boiled fish, baba tchorba (papa, or common sheep's head porridge) and other fearful-looking condiments, record with respect the name of Shah Ismael, founder of the Suffite dynasty.

Kabâbjy and cooks, who extend their knowledge into the higher branches of the estimable science, form part of the twelfth grand guild, and consider themselves as far superior to the eleventh as do the chief artists at Windsor Castle to the turnspits of the subjacent College; modern Ixions, the cycle of whose culinary life revolves

ernally round roasted mutton. There is no record in Turkey of any cook having followed the example of the oo-susceptible Wattel—not because Turkish cooks are efficient in pride and point of honour; but because the idealess Bosphorus never fails to supply its finny treasures. Turkish cooks, moreover, stand in just awe of the retributive hand of God, who, according to their belief, has declared suicide to be more sinful than manslaughter. It is recorded, however, that although they do not spit themselves upon their own daggers, others sometimes spare them this transgression by a summary process. One example will suffice.

It chanced that Selim II., one of the most cruel and superstitious monarchs of the Ottoman dynasty, fell asleep towards mid-day, in the year 1575, and, no one daring to awake him, he thereby omitted his noon namaz. During this time he dreamed that Ishmael, son of Abraham, appeared to him, and rebuking him in wrathful language for his somnolency, said: “Sacrifice forthwith a seven days’ old lamb, and eat a part thereof for thy evening repast, or thou thyself shalt fall a sacrifice to thy transgression.”

Upon this Selim awoke in great trepidation, and, sending for the ashjee bashy (head cook) commanded him to procure a seven days’ lamb, that he (the Sultan) might sacrifice it with his own hand, and, when roasted and stuffed with currants and almonds, eat it for his supper. The head cook, upon hearing this, had well-nigh dropped down dead with terror; for it was October, many months after the ewes had ceased lambing. To

procure a young lamb was against nature, to deceive the Sultan against art. He, nevertheless, replied, "On my head be it," and went his way.

In vain the ashjee bashy and his friend, the chief purveyor, dispatched messengers on all sides, offering rich rewards to him who could procure a young lamb; in vain violent hands were laid upon scores of innocent animals, frisking and pasturing upon the surrounding heights. "He who tempers the wind to the shorn lamb" denied a miracle. Animals five or six months old were found in abundance; but not a single ewe had yeaned since the vernal equinox. Nothing remained therefore for the cook but to select the smallest, to deck it out with ribbons, gilt paper, and paint, and to present it to the Sultan's knife, with his own head, if required.

Whilst this was passing in his mind, he stood in his office near a large mangal of lighted charcoal, and, the hem of his caftan chancing to come in contact with the embers, his whole dress was soon in a blaze. In his trepidation, he cast off his burning garment. Thus the fire communicated to the light draperies of the divan and windows, and ere many seconds the whole chamber was in flames. The alarm was soon given and assistance procured, but the fury of the flames was so intense as to baffle every effort. In less than half an hour, the whole range of kitchens and offices near the second Seraglio Court were reduced to ashes, and the conflagration was with difficulty prevented from communicating to the harem.

The Sultan, who sat in one of his kioshks anxiously

awaiting the arrival of the sacrifice, was immediately apprized of this misfortune, and forthwith hastened to the spot. The sight of the burning edifice seemed to affect him deeply, and he stood for a while motionless and silent. His ominous dream appeared half accomplished. Rousing himself suddenly, however, he looked anxiously around, and then in a loud voice exclaimed, "Where is the ashjee bashy?"

In a few seconds the trembling cook appeared and cast himself at the Sultan's feet. The latter then placed his foot on his neck and roared out—"Kaffir dog! where is my lamb?" To this the prostrate wretch replied, "By the Sultan's beard, it is not my fault. God has willed that it should be consumed, like the sacrifice made by Abraham." Upon this Selim gnashed his teeth, and trembled with fear and choler. Seeing the Agha of Janissaries standing by, the despot pointed first to the cook, then to the burning edifices. In an instant more, the miserable offender was cast headlong into the flames. This being done Selim retired, shut himself up in his harem, and endeavoured, by many prayers of supererogation, to make amends for the omission of the afternoon.

These circumstances, recounted by the Turkish historian Raschid, may be exaggerated. But there can be no doubt that this event produced such effect upon Selim's superstitious and cowardly mind, that he fell into a state of profound melancholy and languor. Ere many months, he was seized with violent colics and fever, of which he died in great agony; attributing his death to

the destruction of the intended sacrifice and the burning of his kitchens.

Turkish culinary productions are numerous and diversified. Among these kabâbs, and orman kabâby (lambs roasted whole), pilafs, and dolmas are perhaps the most distinguished. Kabâbs are of two kinds—sadâ (plain) and yaoortly (with clotted milk). The first consist of small slices of mutton or kid, spitted on iron skewers, roasted over wood embers, and served upon the flat and tough bread called pida, either with or without a garnish of chopped onions and parsley. The second derive their name from the addition of yaoort, poured over the meat. Both are generally served on pewter dishes. The correct mode of roasting lamb entire is to place it in a hole in the ground, in a deep earthen dish, and then to cover the whole with burning embers. When this operation is performed by an expert artist, and your amiable lamb is well stuffed with currants, almonds, and pistaccio nuts, orman kabâby is not to be surpassed in flavour by the most succulent roasts, for which our islands stand pre-eminent. The mighty conqueror Nadir Shah appears to have entertained the same opinion; for it is recorded of him that he always devoured a whole roast lamb thus prepared for his supper.

Pilafs are various. There is 1, The plain, merely consisting of rice, slowly boiled in substantial mutton suet, butter, oil, or stock, so that each grain, duly impregnated with the unctuous matter, should swell, and appear distinct, as when rice is prepared for curries.

2. Zerdeh (the golden), so called from being tinged

with saffron. The reddish hue produced by this is intended to commemorate the blood of Hamsa, the hero of the Omiad family, and favourite of the Prophet, who was slain in defending Mohammed's person at the battle of Bedr. To him is ascribed the invention of pilafs.

3. Ajem (Persian), in which slices of mutton, quails, muscles, fowls, oysters, or other flesh or fish are mixed; but this is less esteemed than the golden, and is not often served. Pilaf is upon all occasions the culminating point of dinner.

Dolmas are of fifty kinds. They consist of minced or forced meat, rice, vegetables, or other well-seasoned substances, stuffed into young pumpkins or melons, or enveloped with lettuce, vine, or cabbage leaves. The most popular are those made of young green pumpkins. Their frequent use for this purpose has caused them to be called dolma, whereas the true meaning of this word signifies any substance cut into minute particles, as well as earth employed to fill up excavations. Thus the palace of Dolma Baghtshy, as justly remarked by the learned Dr. Reumont, derives its name from a portion of the valley being filled up with earth for garden ground\*.

The culinary art in Turkey varies, as it does elsewhere, according to the fortune and taste of its patrons. Men cooks, principally Armenians or Greeks, are employed by the wealthy; negresses invariably by those who cannot afford, or do not think proper to engage, male artists. Where men are employed, the kitchens are outside the harem; where females are substituted, and this occurs

\* *Reiseschilderungen von Alfred Reumont. Stuttgart. 1 vol.*



nine times out of ten, they are upon the ground floor, within the women's apartments. In both cases the wooden turn-box serves to convey articles, dressed or undressed, to and fro.

Men cooks learn their trade, as they do in other countries, under professors of the art, and are well paid, earning from two to three pounds per month. Negresses are instructed in the same manner by housekeepers in families, and are brought up to the profession from their first purchase.

It would be easy to cite many Turkish pashas and effendys, whose names deserve to be rescued from oblivion, as patrons of the noble and generous art. It will suffice to mention Rifat, Namik, Reschid, and Mooza, pashas; Sarim, Chekib, and Fouad, effendys, with the lively brother-in-law of the latter, Khiamil Bey. It is worthy of observation, that the sympathetic tendencies which excite European diplomatists to carry their researches into the loftiest regions of gastronomy, produce similar influences upon the same meritorious class of epicureans in Turkey. The latter certainly possess most enlightened models in Count Stürmer, Austrian Intendant; in M. de Bourquenay, French Ambassador; and in the hospitable representative of Russia, M. de Titof.

During Lord Ponsonby's long residence, the British Embassy table held the same paramount influence over men's palates, as did its diplomacy over public affairs. At present, a variety of unfavourable conjunctions have produced a decrease in both. But the unaffected kindness and obliging hospitality of Lady Canning causes

tempts to forget the equivocations of a questionable artist; and the indefatigable zeal and undoubted abilities of our ambassador, if properly supported, will doubtless restore our political preponderance to the same undisputed pre-eminence to which it had been elevated by his predecessor.

No British diplomatist ever laboured more ardently to promote the interests of his country than Sir S. Canning; but the most able combinations and forethought have been neutralized, by causes independent of his will. Thus we now see Russia triumphant, and the influence of Great Britain reduced to the level of second-rate powers.

The following specimen of a bill of fare may be taken as a criterion of the dinners given, and the order in which they are served, to six or eight guests, in families of superior station. The dishes therein specified are also met with in the houses of the most wealthy, whose repasts merely differ in the quantity contained in each dish, with some additions tedious to enumerate:—

*Bill of Fare of Turkish Dinner for eight or ten persons.*

- Chehrya tehorbassy (town soup), mutton, vermicelli, eggs, and vinegar.
- Orman kabáby (lamb roasted whole).
- Poof-beurighy (cheese puffs).
- Nohoot yanissy (fricassee) of fowl and young peas.
- Yernik halvassy, a sweet mixture, made of semolina, butter, and fresh honey.
- Yaprak or lany dolmassy (dolmas), rolled in cabbage leaves, or stuffed into other vegetable substances.
- Elmassya (the diamond), calves' foot jelly sweetened.
- Katayif (the velvety), a sort of pancake made of flour, eggs, and butter, having cream or sweet vermicelli inside.

**Assyda**, a paste of semolina, garnished with bahmias, and stewed in rich sauce.

**Gulatch** (the rose dish), a kind of cream, thickened with fine starch, and scented with rose-water.

**Zerdeh pilaf** (the golden pilaf).

**Khosh-âb** (the agreeable water).

Upon the table or metal tray serving for that purpose, are generally placed a bowl or two of yaoort, one or two salads dressed with oil and vinegar, two or three small saucers of toorshan (pickles), olives, and caviar, with slices of lemon and bread. The table is never covered with a cloth, but each individual has a napkin. Water is served when demanded, but few drink any liquid during dinner. A few spoonfuls of khoshâb suffice at the end. When water is drunk during dinner, it is usual to wish health in these words, "Afyethlar ola" (much good may it do you), a most ancient custom, and the origin of our health-drinking during meals.

Game is rarely met with. The principal cause for this is the law which declares impure all animals that are not killed by the first stroke of spears or arrows; and which forbids cooking game destroyed by infidel hands. With the exception of hawking, common in Asia Minor and the provinces bordering the south-eastern shores of the Black Sea, sporting is unknown, as an amusement, to the Constantinopolitans. The markets of Pera and Galata are, nevertheless, abundantly supplied with hares, pheasants, woodcocks, quails, partridges, and roe-deer, with an infinity of small birds of every denomination. These are brought by Bulgarian poachers or licensed sportsmen, who generally beat for game in the valleys

upon the Asiatic coast, where pheasants are met with, and where woodcock, snipe, and quail abound.

In spring, and at other migratory seasons, quails arrive in great numbers. It is then the custom for Perotes and Frank residents to make shooting parties to the vicinity of St. Stefano, south of the city, and to the neighbourhood of Kila, on the Black Sea. A government permit, or game certificate, is required upon these occasions; otherwise the local authorities and military patrols are empowered to seize persons carrying arms, and to confiscate their weapons. These *teskereh* (licenses) are readily granted to foreigners, upon proper application to their respective legations\*.

The daily mode of life of respectable inhabitants of Stambol may here be appropriately described.

In summer and winter, the whole family rise at earliest dawn, and, after performing *abdest* (partial ablution), say first prayer, which is speedily accomplished.

\* *Game Certificate, or Teskereh for Shooting.*

As proof of being permitted to shoot, with his own hand, in Roomelia and Anatolia, this license is granted to A. B., a subject of Great Britain, the same having been notified and demanded by the Ambassador of the said kingdom, resident at the Porte of Felicity. It is understood, however, that the said A. B. is not to discharge his gun in the vicinity of the royal palaces, *kioshks*, or barracks, or near places where men assemble (for pleasure or business); he is also forbidden to pass barriers or fences (on private property). This our license is granted for the year , from the 1st of September to the end of February (Greek calendar). In virtue of this present hunting and shooting certificate, all imperial troops and authorities are enjoined not to cause let or hindrance to the bearer.

This license is given by the deputy of his Excellency the Serasker at the Porte.

1st Shaban, 1258 (1842).

In summer, masters and ladies, but not servants, return for two hours to bed. In winter, the former also continue on foot. Upon rising definitively, men quit their harems, and are served with a pipe and a cup of coffee. The ladies also take coffee, make a slight toilet, and commence household duties. About two hours later, breakfast appears. This consists of bread, sweetmeats, yaoort, fruit, caviar, water, and afterwards coffee. This being terminated, the men proceed to their daily avocations. The ladies dress, and occupy themselves with their children's education and domestic concerns.

After mid-day prayer, a light luncheon is served to those who are at home. This consists of four or five dishes of meat, vegetables, and pastry, with coffee. The ladies then visit, shop, go to the bath, or amuse themselves. A little before sunset, the whole family returns home, and dinner is served, at all seasons, immediately after aksham (sunset) prayers. Masters and their sons sometimes dine in the harem; but more frequently in the salamlyk, as few days occur without their receiving two or three friends.

Dinner is a rapid process, rarely lasting more than half an hour. When this repast is announced, or served in the same apartment where the master is sitting, a servant brings a metal ewer and basin (ibrik and layan\*), and, placing himself in a crouching attitude, first pours water over guests' hands, and then over those of the host. Another servant presents the narrow embroidered napkin. This is generally done before entering the dining

\* See vignette, vol. i. c. viii.

apartment, when separate, and on one side of the room when in the same chamber\*. A low sofra or skemla (table) is then brought in, and deposited in the angle of the divan. Upon this is placed a tabla or siny (metal tray), sometimes elevated in the centre. Upon this raised centre is a flattened circle, large enough for one dish (sahn.)

Plates, knives, forks, and glasses are used only when Europeans are present, and even then are not considered indispensable. A piece of bread, and a prettily carved wooden spoon, for soups, pilaf, and other dishes, mark the place of each guest, and other spoons are presented for khoshâb. On taking his place, each person receives a napkin (peshkyr), more or less embroidered, to spread over his knees. The person highest in rank sits upon the host's left hand. The dishes are brought in one by one, commencing with soup; and each person, having said the grace called Bisméla†, helps himself as fast as decency will permit, and the dish is then removed at a signal from the master, or by his saying "kalder" (take away.)

The pilaf and khoshâb being disposed of, all present repeat or ought to repeat the Hamdalla, or second grace, which runs thus, "Ilhamd-'ul-illah ir-rebb'-ul-aleminn" (thanks be to God, Sovereign Lord of the universe). Thereupon all rise, the servants approach with ewers and

\* When the host is of decidedly superior rank, he takes precedence in ablutions and place.

† It consists of these words, 'B'izm 'illah ir-rahman ir-rahmin (in the name of God the clement and merciful).

basins, offering them in succession to the guests. The table is then removed, or the party retires to some other apartment, where coffee and pipes are served. The remainder of the evening is passed in conversation, not forgetting the fifth prayer. About nine, guests, who do not remain to sleep in the house, retire, and the master withdraws to his harem, where the same ceremonies have been going on among the ladies. About ten, mattresses and coverlets are taken from the closets; the beds are made on the floors, and ere long the whole family is asleep. Now and then, during the long winter evenings, coffee or sherbets are served, but it is not a general practice to take any food or liquid, except water, after the sunset meal.

When Europeans dine at the houses of some Turkish gentlemen, wine is presented, and this in profusion. But the generality of Turks, however much they may indulge in private or when among intimates, abstain from this enjoyment before strangers. Many men of rank, whom we do not care to mention, are, nevertheless, known to drink freely, and this also of strong spirituous liquids; but the majority of the population rigidly adhere to the prescribed laws.

It is admitted, however, that indulgence in wine and ardent spirits is becoming more common, that many persons professing severe external austerity are guilty of intemperance at home, and that ardent spirits have supplied the place of opium.

On certain occasions the highest Turkish functionaries will set aside all scruples and indulge in a manner that

would draw tears from the worthy Irish "Apostle of Temperance." For instance, at the dinners and fêtes given by embassies, they may be seen pouring down glass after glass of champagne, with a faculty of resistance that indicates stout stomachs and practised heads. Those who indulge at home drink wine and spirits before and after, but not during, dinner. Some are known to swallow a pint, or even a bottle, of the strongest raki (a spurious rum), as a foundation for the evening meal. The wines most prized by them are Cyprus, Tenedos, Samos, and champagne. Claret, Madeira, and Sherry, are not suited to their palates; and port is to them, as we hope it was not to Mr. Methuen, a burning foretaste of yehanum.

It is evident from this, that the interpretations of the Kooran and Hadiss, enforced by anathemas of the Prophet and the most celebrated Mouftys, and by sanguinary edicts of divers Sultans, have not proved successful barriers against the inroads of indulgences, for the most part carried to excess\*. Orientals cannot comprehend the enjoyment of what is termed "a social glass." When they drink, it is generally without moderation, and apparently for the sole purpose of procuring extreme excitement. They care not for the nausea and pains that accompany a return to sobriety; or, if they do heed these

\* The Kooran does not specifically interdict wine. Mohammed, being reminded of this omission by Abou Bekr, who found that many disciples indulged to excess, anathematized drinking in these words: "He who drinks wine is like unto him that worships idols. Wine is the mother of abominations. The moment a man raises a cup to his lips, the curses of all God's angels fall upon his head."



consequences, the remedy is not a hair, but the whole skin of the biting dog.

It has been observed to Turks, even by their own countrymen, desirous to introduce reforms and innovations, "If you, the great of the land, and even dervishes themselves, transgress the Prophet's injunctions, for this and other purposes still more abominable, why affect scrupulousness in infringing other laws, the result of which could be eminently moral and beneficial to your country?"

To this their casuists reply, "The infraction of one law by godless men is no excuse for the violation of others. Wine-bibbers are exceptions—men despised of the people, and doomed to merciless retribution."

They then point out as examples some of their own Sultans, and say, "The misfortune that befel Bajazet I. evidently resulted from his drunkenness and dissolute habits. Timour carried in his hand the avenging sword of the Almighty, and visited upon the monarch and his subjects the foul sins engendered by the former, and matured by the latter. Bajazet II., regardless of this warning, followed, for a time, in his steps, and would have terminated his career in a similar manner, had not the Prophet, taking pity upon him and his people, converted him from an unblushing drunkard into a most contrite and sainted penitent\*."

\* It was this Sultan who first established the sherâb emini (inspector of wines)—an office attached to the court, and continued with alight interruption from 1490 to the present day, though the title has been recently changed to that of zedjria emini. The duties of this officer and

Selim II., whose adventure with the unfortunate chief cook has been narrated, is pointed out as another instance of excess and of divine retribution. His name lives in the memory of the people, coupled with the degrading epithet of Bekry (the drunkard.) Mustafa I. and Osman II. are also cited as free drinkers. The one was de-throned and the other murdered. After the strangulation of the second in 1622, and the death of the first in 1623, rigid Moslems were not shocked by similar excesses in those who, in all countries, ought to be the model, and as it were the religion, of the people\*.

Following the example of sobriety and deference to holy precepts, given by Mohammed II., by Selim I., by Suleiman the Great, by Bajazet II. in his latter years, by Mohammed III., and by Achmet I., Murad IV. persecuted all transgressors with relentless severity. He burned all ships laden with wine, abolished the office of sherâb emini, and tore down all shops where fermented liquors, coffee, and tobacco were sold. He hung up opium-eaters, beheaded smokers, bastinadoed coffee-house keepers, and impaled wine-drinkers. To as great a degree as Selim II. was lax and besotted, was Murad IV. austere and sober. His severity extended even to Christians. They, however, were enabled to purchase licences from the agha of janissaries, who, being charged with this branch of police, derived large profits from the sale

his deputies are not only to provide wine for the imperial cellars, but to issue licences to tavern-keepers who sell wines and spirits.

\* A pious Turkish historian, Sad'uddinn, has said, "The religion of the people is always that of the prince who governs them"—meaning thereby that the examples of monarchs influence the morals of subjects.

of permits. From Murad's decease in 1640 until the latter years of the late Sultan Mahmoud II., only one instance of imperial intemperance occurred. That was in Ibrahim, a weak and depraved monarch, who met with a violent death in 1648. He did not permit wine-drinking publicly, but indulged himself to a brutal excess in private. It has been related in a former chapter that his son, afterwards Mohammed IV., had nearly fallen a victim to the fury of his drunken father.

Mahmoud II., unfortunately for his country, was more disposed to follow the pernicious example of Ibrahim than the austerity of Murad. During the last ten years of his life, his passion for indulgence gradually increased, until within the last two years, when, finding all ordinary mediums of excitement ineffectual, he had recourse to pure alcohol. If we are to give credit to the assertions of well informed persons, the delirium tremens, which prematurely terminated the great reformer's career, on the 1st of July, 1839, must be mainly attributed to this fatal indulgence\*.

On the demise of Mahmoud, his cellar contained many hundred bottles of the choicest wines and most powerful spirits. The Valida Sultana, eager to inspire her son with detestation for the beverage that had led to

\* A post mortem discussion took place as to the causes of Mahmoud's death. In this the ablest physicians of Pera took part; but the arguments of those who sought to remove the general opinion were completely unsuccessful. It is probable that, had Dr. Millingen and others been called in earlier, Mahmoud would still be alive. The imperial wine-merchant was a Belgian, M. Le Moine, established at Galata. He stated that he was compelled to falsify all wines by adding brandies. The strongest unadulterated wines were found too insipid.

his father's death, induced the young Sultan to order every bottle to be broken and cast into the Bosphorus, and with them all the decanters and glasses that served as accessories. Abdoul Medjid Khan has shown himself a full participator in his mother's sentiments. Up to the present time, he has abstained from wine and smoking, and is known, as regards diet, to be extremely temperate and abstemious.

It is not uncommon for those who indulge in wine to arrange parties upon the shores of the Bosphorus; there they gladden their eyes with lovely prospects, whilst they regale their throats with forbidden juices. On these occasions, a supply of provisions is carried by each; a fire is made beneath some gigantic plane or cypress; and then the servants re-warm the evening repast, previously cooked at home. Carpets and cushions are spread upon a spot commanding the most favourable views, and here the party seat themselves and wait until sun-down to commence their revelry.

So long as it is light, they content themselves with smoking, conversing, fingering their beads, eating melons, and drinking coffee or water. But when night throws its veil around them, and intrusive eyes can no longer watch their actions, then comes the flow of wine, if not the feast of soul. Musicians are sometimes hired to enliven the party with strange sounds, produced by stranger instruments, accompanying most discordant voices. The performers in this case are generally gipsies or Greeks, five or six of whom compose an orchestra. Their instruments are the tamboor (eight-corded Persian

lute), the keman (violin), the kemensha (violoncello), the kanoon (dulcimer), the lavoot (common guitar), and sometimes the clarionetta, or nay (flute) of the Mevlevy Dervishes.

It occurs, now and then, that one or more of the party are performers on the tamboor, and accompany their own voices. I once went with Mr. Longworth to a party of this kind, consisting of some Turks and Persians: We were promised the pleasure of hearing a celebrated amateur performer on the above instrument, and a Persian equally renowned for the melody of his voice. The spot selected was the sheltered extremity of Fanar Boornou, southward of Scutari, near the light-house, whose stunted shaft now occupies the site whereon stood the graceful marble columns of a temple, dedicated to Venus Marina.

The ruined walls of the once beautiful Kioshk, where Sultan Murad IV. was wont to relax with his kadinnas, served as our kitchen, while the gnarled branches of the once luxuriant cypresses and planes threw their shade over our carpets. Constantinople, from Seraglio Point to the Seven Towers, rose in amphitheatrical splendour before us. To the right, appeared the Virgin's Tower, Tophana, and the dark cypresses of the Pera cemetery. To our left, the Propontis stretched its mirror-like bosom to the foot of the Princes' Islands, which presented their blue flanks and sparkling summits, as a foreground to the snow-tinged Olympus. Hundreds of light vessels skimmed to and fro upon the adjacent waters, and flocks of milk-white gulls soared round the remnants of

Venus Aphrodite's watch-tower, now separated from the main land, and having more the appearance of natural fragments than architectural remains\*.

The time between landing and dinner was passed as usual in, smoking and conversation, now and then animated by a discussion as to the merits of Turks and Persians, neither party being scrupulous of their sarcasms on the other. At length the sun descended; the muezzin mounted the minarets; our friends went rapidly through their devotions, and, ere that indescribable and inimitable violet haze, which tinges the landscape for a brief space, had melted into less vivid colours, dinner was served and fingers and mouths were busily employed. When the pilaf was removed, it was replaced by champagne; the whole party were soon in full train for merriment, and the moon had scarcely risen from behind the Boulgarlou hills, before music was loudly called for. This was readily acceded to, and silence obtained.

The first performer was a Persian, a young merchant from Shiraz. His instrument was the eight-stringed lute. He gave us a gazel of Hafiz, of which the words were superior to the melody. He was followed by a Turkish Effendy, a secretary in a public office. His instrument was the lavoot, and here the accompaniment

\* According to Raschid, cited by Von Hammer, the Virgin's Tower, the ancient Damalis, was rebuilt as it now appears, in 1763, by Sultan Mustafa III. The fragments now seen at the distance of about one hundred yards from the point of Fanar Boornou, are ascribed by different writers to different temples. It is probable that the ruin was formerly connected with the main land, and that the masses of stone formed part of a light and watch-tower.

far surpassed both voice and poetry. It would be impossible to convey any idea of the sounds produced by the guttural voice of the Shirazy, or to describe the nasal tones and prolonged "counter-alto-sostenuto" of the Stamboly. To European ears, neither bore an approach to music, but to those of both Persians and Turks, they appeared to be harmonious as the notes of Israfil. Several other songs followed. Mr. Longworth selected two of these, and turned them into English verse.

The Turkish couplets are by Hashmet Effendy, a protégé of the celebrated Rhagib Pasha, and a mystic poet, well known to Turkish scholars. The Persian verses are by the immortal Hafiz. Both are faithful to the original in letter and spirit.

*Gazel of Hashmet Effendy\*.*

Than him who knows the world aright,  
There's none can prize the false world less;  
To him who is content to slight,  
The world is but a wilderness.

Its genial cup is dash'd to earth—  
The world no more to joy shall waken.  
Where is the wine that caused its mirth?  
Shed—and its festive halls forsaken.

The world, whose glare the good dismays,  
Fierce as a meteor of the night,  
Itself is but a moth that plays  
Round some ignoble orgie's light.

Oh, Hashmet! teach thy heart to soar  
To realms of heavenly solitude—  
Far from the world's tumultuous roar—  
Degraded nest of folly's brood†.

\* The word *gazel* means an ode or sonnet.

† In the original, instead of "To realms," is *Huma*, the fabulous eagle of the Mystics.

*Gazel of Hafiz.*

Look not, ye saints, with churlish eye  
 On what poor lovers do amiss.  
 For us the voice of destiny  
 Ordained no other cup than this.

This cup, whate'er my love may think  
 Is meet to mingle there, I'll drain—  
 Be it the wine, the blessed drink,  
 Or that which fires a mortal's brain.

Lured by a flask of ruby wine,  
 Or by a lock of beauty's hair,  
 Hafiz! how many vows like thine  
 Have quickly melted into air!

Trades intimately connected with that of cooks are those of butchers, bakers, and poulterers. Meat, principally mutton, is supplied by the neighbouring districts of Roomelia and Anatolia, except about the time of Beiram, when numerous flocks are driven towards the capital from distant provinces\*. The sheep are of various kinds. Those of the European districts are small, long-horned, long-woolled, and resembling the coarse breeds of England. The most esteemed are fed upon the downs and pastures at the foot of the Balkan. No pains are taken to improve or cross the breeds, and no amendment, consequently, takes place in fleece or carcase. The one is coarse and wiry, the other meagre and bony.

Sheep brought to market rarely exceed forty-four and generally average thirty-six pounds. Being fed upon mountain herbage, abounding with aromatic plants,

\* It is needless to observe that swine are forbidden. They are, however, slaughtered for the use of Christians, and pork is sold at Pera.



their flesh is sweet, and lamb is superexcellent. With care, the Roomelian and Bulgarian breeds might be rendered equal in fleece to those of the Crimea; and Turkey might thereby obtain an important export. But, unfortunately, the hand to mouth existence of government and proprietors precludes all thoughts of amendment, either administrative or agricultural. The proverb, "ghami ferdâii ferâmoosh aila" (let the cares of to-morrow be forgotten), is the prevalent maxim and guide of all classes.

Mr. Hanson, of Galata, Yavar Pasha (Captain Sir B. Walker, R.N.) and Col. Williams, R.A., have purchased land near Broussa and Rodosto, where they have established model farms, and introduced improved systems of agriculture. The profits which, it is to be hoped, they will derive from these speculations, may induce Turkish proprietors to follow their laudable example, and Turkey may thus be indebted to them for the development of some of those valuable resources which abound on all sides. Other foreigners or wealthy Rayas may also tread in the steps of our honourable countrymen; but this cannot happen until laws are firmly established, granting security to property, and placing landholders beyond the capricious vexations of fiscal agents and provincial oppressors. But, in lieu of offering facilities to the employment of foreign capital in these and other improvements, the Porte, at the instigation of Riza Pasha, has recently issued a decree rendering such speculations more hazardous than in former times. It has forbidden the acquisition of pro-

perty by all persons not actually subjects of the Porte by means of fictitious sales; that is, through the medium of nominal purchases, in the names of Rayas.

The Anatolian breeds of sheep are larger and coarser than those of Rومelia. Their heads are heavy and strongly arched, their legs long and bony, and their fleeces extremely coarse. Their weight averages from fifty to sixty pounds, but they are not preferred for the kitchen. The broad-tailed doomba is not uncommon. It is a large, unwieldy animal, with superabundant offal. Its tail-fat, sometimes weighing twelve or fourteen pounds, is esteemed for culinary purposes.

Beef is rarely employed by Turks; but calves, oxen, and young buffaloes, are slaughtered for the Christian population. Thus the hospitable tables of our Ambassador and Consul-General are often furnished with most respectable sirloins and fillets, which cause those invited to imagine themselves re-transported to our generous native land.

The average price of mutton per oka ( $2\frac{3}{4}$  lb.), as fixed by government, is ninety paras; but it is rarely retailed under three piastres per oka, or about  $2\frac{1}{2}$ d. per pound. Beef is somewhat cheaper. During the first weeks after lambing season, which commences early in March, these immaculate quadrupeds cannot be purchased under twenty-five or thirty piastres, and then only by stealth, as the law ordains that the murderous knife shall not interrupt their innocent gambols until St. George's day, old style.

Shepherds or butchers infringing this law are liable to

fine and punishment. This is enforced with a view of not destroying the race, or injuring the ewes by depriving them too early of their young—a useless precaution, as breeders and shepherds are the best judges of their own interests. After St. George's day, at which time vast flocks of lambs and kids are driven into the city, and purchased with avidity by persons of all creeds, lambs weighing from fifteen to twenty pounds are disposed of for about twenty piastres each. Small sheep, without defect of horn, hoof, or fleece, are sold at Beiram for thirty or thirty-five piastres. At other seasons, fine two-year olds average forty piastres, including fleece.

The kassab (butchers) corporation, formerly all Janisaries, is now composed of Moslems and Christians. They are forbidden to kill meat within the walls. This ought to be done outside the city by licensed slaughterers. But the law is comparatively a dead letter; and thus the vicinities of butchers' stalls at Pera, Galata, and some parts of the Fanar, reek with villanous odours. It is legal to kill animals for individual sacrifice at private residences; on all other occasions it is ordained that they shall be deprived of life at two great abattoirs constructed for the purpose; the one beyond the Seven Towers, the other facing the sea at Tchatlada Kapoossy, underneath Kutchuk Aya Sofia.

The sheep and cattle markets are on the plains outside the land wall. Here butchers purchase the required number, and thence drive them to the slaughter-houses, where curriers assemble to purchase skins, which are cured at the tanneries near the Seven Towers and at

**Eyoub.** Butchers also purchase sheep and goats from shepherds feeding their flocks on the neighbouring eminences, but folding them within the city and suburbs at night. The animals thus purchased are slaughtered outside, and brought into town at sunset on asses.

The mode of slaughtering animals for Musselman consumption is strictly defined by religious law. Three essentials must be observed: 1st, it is requisite, on applying the knife to the animal's throat, to invoke the name of the Almighty, by uttering the bismella. If this be omitted, the flesh is considered impure. 2ndly, the throat must be cut transversely with the edge and not stabbed with the point, so as to separate the trachea and the great arteries as far back as the vertebræ, and thereby to cause immediate death. 3rdly, the slaughterer ought to be a Musselman; but the meat is not impure, if killed by a Christian or Jew, provided he fulfils the two previous conditions.

Butchers and slaughterers venerate Abraham as their patron, in commemoration of the sacrifice, which being supposed to have taken place on the 10th of Zilhidge, or eve of Coorban Beiram, this day is regarded with extraordinary reverence by both trades. On this occasion they offer up many sacrifices, and distribute the flesh among the poor. Moses is held to be the patron of shepherds and drovers, in memory of his watering the flocks of Zipporah's father, in the valley of Midian.

The Sultan possesses several large farms and sheepwalks, in the valley of Ali Bey Kouy, and adjacent parts. His shepherds, who wear a peculiar fez and dress, are

Bulgarians, enjoying sundry privileges. They pay no haratch, and are permitted to feed their flocks, even before harvest is housed, round the cultivated lands; they have a tithe on corn, olives, poultry, lambs, calves, and milk, within their districts, as their perquisites and wages. They are a hardy and independent race of men, and their noble dogs are as remarkable as their own dress and stalwart persons.

The law called bozook, which permits owners of cattle, camels, and sheep to pasture wherever they list, so soon as harvest is removed, causes grievous damage to farmers, especially where there are plantations of olive, mulberry, and fruit trees. This is severely felt around Smyrna, where the long-necked camels tear off branches, nip young shoots, and destroy or mutilate half the trees, on which depend the resources of silk and oil cultivators.

The admitted necessity for amending the system and condition of agricultural labourers recently led to the establishment of a Board of Agriculture in the capital. This board may render service, if it be not deterred by obstacles invariably thrown in the way of reform, and if it be prevented from creating advantages and privileges for particular classes. In no country are the gifts of nature more varied and abundant. No where has Almighty Providence stretched forth its fostering hand with more generous prodigality. Earth, air, and water alike unite to favour cultivation, and invite men to profit by God's munificence.

All that the surface or bowels of the earth can produce is met with in virgin and diversified profusion. Corn,

fruit, oil, wine, and salt, iron, coal, and copper, spring as it were spontaneously from the soil. A temperate climate permits uninterrupted labour. Abundant streams favour irrigation. Facilities of material and position encourage the formation of roads and canals. Intermittent pasturages offer means for improving the growth of wools. Mulberries, of luxuriant foliage, are adapted for the finest silks. Forests of noble timber clothe the mountain flanks. In short nothing is required but a well-regulated system of cultivation, and above all that protection and encouragement for the agricultural population, the want of which is now so fatal to general and individual welfare.

Turkey even now produces infinitely more than it can consume. Were the Porte to reduce its impolitic export duties, to encourage the introduction and employment of foreign capital and industry, to protect landholders from the monstrous exactions of local governors and subordinate agents, and to establish premiums for superior cultivation, in the shape of exemption from haratch and taxation—were the Porte to do this frankly and firmly, there is reason to assert that the Ottoman provinces might grow sufficient corn, oil, cotton, silk, and wool, to supply all Europe, or, at all events, to turn the balance of imports and exports in its favour.

The agricultural board must not attempt too much or act abruptly. Innovations, political and practical, must be gradual. The tree of corruption and routine must be plucked of its rank foliage, leaf by leaf. The over-ardour of Reschid Pasha led to the re-action that has recently

taken place under the retrograde hypocrisy of Riza Pasha and his confederates. Gul Khana, created with feeble chances of vitality, has thus been treated as though it had been still-born; and the constant meddling and interference of foreign legations in the internal affairs of the empire, in lieu of tending to improvement, have led to opposite results.

Constantly harassed by all, confiding in none, deceived by some, and tyrannized over by others, the Porte appears to have assumed a sullen determination to insulate itself, as far as possible, from the contact of European governments, and to revive its anti-progressive dogmas. To France, who alone waits for a plausible excuse for seizing upon Tunis—to Russia, who is already undisputed mistress of Wallachia, Moldavia, and Servia, and will, ere long, most probably revolutionize Bulgaria—to them, and even to Austria, these results may be satisfactory, since they tend to hasten the catastrophe, from which they cannot fail to reap advantage. But to England the prospect is replete with perils and embarrassments. She alone must lose by the gradual enfeeblement and abridgment of the Sultan's power and territory.

The first exertions of the Constantinople Agricultural Board should be directed to the progressive removal of abuses and vexations: then let it attempt practical improvements. Let the peasant be relieved from the intolerable burdens imposed upon him by venal local authorities. Let him feel that he has an interest in his labours. Inspire him with confidence in the government, and do not force him to till the soil for the sole purpose

of enabling him to support immense taxation. Let the conscription laws, now administered with fatal partiality, be amended, and thereby one of the evils which counteract increase of Moslem population in the rural districts will be diminished.

Let the government improve its roads and establish means of communication. The price of powder annually expended in salutes at Beiram and at the births of imperial offspring would almost suffice for the former purpose. Of what use is it to produce, when there are no means of transport, or when those means are so expensive as to double prime cost? Take, for instance, wheat, which, at the distance of one hundred miles from Smyrna, costs eight piastres (1s. 4d.) the cwt. To transport three cwt., the ordinary load of a camel, eighteen piastres, including various extra expenses, are demanded. Thus, before grain reaches the coast, the price is augmented 75 per cent.

Let us now proceed and examine the shop of a baker, who lives hard by.

The etmekjee form a numerous corporation, divided into various subdivisions. They and their syndics are under more rigid control than any other trade. Prices and weights are strictly regulated by government; and an inspector of police, charged with verifying both, repeatedly visits the different shops to examine and weigh bread, at the moment that it is taken from the oven. The days are gone by when roguish bakers were nailed by the ear to their own door-posts. Now, when discovered selling short weight or deleterious mixtures,



they are punished by confiscation, imprisonment, and fine, equal to the value of the whole batch proved to have been baked. The bread eaten by Turks is of different kinds, all more or less adulterated, heavy, and indigestible. It is to the bad quality of this essential article of food, not counteracted by the use of farinaceous vegetables and solid meat, that medical men mainly attribute the prevalence of those gastric ailments, which carry off so large a portion of the infant population, and influence the duration of life at maturer age.

Bread, according to police regulations, is divided into five qualities—1st, that called *franjelas*, (a kind of roll), containing more pure flour than any other, and sold at ten paras the roll, or sixty the oka. 2. Loaves of less pure quality averaging fifty paras the oka. 3. The same mixed with rye, costing forty paras. 4. Square, heavy rolls, called *somoom*, consisting of a mixture of barley, wheat, and beans, costing twenty-four paras. 5. *Pidé* or *fodola*, flat, tough cakes, in which there is little wheat or good flour; these indigestible compositions are the universal food of the lower orders, and cost twenty paras. The latter were issued to the Janissaries; the *somoom* are now given as rations to the troops and navy in port. Bakers also sell a kind of rusk, of pleasant flavour, preferable to and more wholesome than bread, costing four piastres the oka.

The average price of common bread, eaten by the lower orders, may be taken at one penny for forty-four ounces; that of the better quality, generally met with at Turkish houses, two pence for the same quantity. The

adulteration is so great, the flour so impure, and the process of baking so defective, that Constantinople, with every possible advantage of supply, produces the worst bread in Europe. This is found to be so inconvenient that Embassies generally import flour from Tanganröc and bake their own bread.

Among other privileges granted to foreign legations is that of establishing bakehouses, which are let to Rayas, who thereby not only escape haratch, as pretended servants of these Legations, but are enabled to evade the law restricting prices and weights. If the one be raised above the tariff, or the other discovered to be short, the culprits boldly declare that the bread is baked for the protecting embassy, and that they merely sell a portion, as a favour, to the public. They moreover obtain their corn cheaper, by avoiding import duties—in short, many schemes are practised by which they derive great profits, and are thus enabled to pay high rents to the dragomans, who, in some instances, it appears, are allowed to dispose of their employer's protection.

Thus it was said, at the commencement of 1842, that the Prussian Legation permitted its dragoman to establish agents in four or five bakehouses at Pera, where high prices and short weights became so notorious, that the Turkish governor of Tophana forbade the sale of *franjelas*, during several days. At length, the dragoman or his agents found it necessary to offer guarantees for more honourable dealings. It is a melancholy fact, that at Constantinople, in most cases where Legations interfere, or extend their protection, the results are, on the

one hand, abuses and infractions of beneficial laws, or, on the other, complete failure of wholesome purposes.

This evil of interference is carried to extreme lengths in the provinces, where Consuls frequently arrogate to themselves rights and advance pretensions inconsistent with their attributes, inimical to the interests of their country, producing irritating discussions with the local authorities, and thence causing incessant trouble to their Chiefs at Pera, and to their Governments at home. This system was found to be so inconvenient, that Sir Stratford Canning recently addressed a monitory circular upon the subject to the whole consular department within his jurisdiction. This letter, couched in forcible terms, was amply called for, and highly approved of both by the Porte and the public.

Deguerminjee (millers) and oonjee (mealmen) close leagued with bakers, are principally concerned in the adulteration of flour and in keeping up prices, which rarely decrease, no matter how abundant the harvest, but are often raised upon the slightest pretext. The mealmen and corn-factors have their warehouses near the gate which derives its name, Oon Kapan, from their vicinity. Their consignments are imported from the interior, from Galatz, and from Odessa. In proportion as they receive orders from bakers, they send their corn to the neighbouring mills, after it has been sifted by their workmen, who perform this operation dexterously with large sieves. As there is a difference of twenty-four and fifty paras the oka, between the grain before grinding

and the meal retailed by bakers—the profits are one hundred per cent.

From the absence of running water, the mills of Constantinople are exclusively turned by horses. Workmen, with few exceptions Moslems and Armenians from the province of Van, are brought up to the trade from generation to generation. The heights around the city are favourable for the construction of windmills; but not above half a dozen are to be met with on either side of the Bosphorus. Horse-mills abound in various quarters, but the principal establishments are in the street leading from Oon Kapan Kapoossy, through the valley between the third and fourth hills, to the Shahzadeh Mosque and Valens' Aqueduct.

Mills are upon the simplest construction and moved by one horse. The animals work for one hour at a spell, and appear in good condition. Those that carry the grain or meal to and fro are among the most active of the country breeds.

A fine steam-mill of thirty horse power was erected in 1839 by a Belgian speculator, M. Le Moine, who sold his interest to Halil Pasha, the richest and most wealthy proprietor in the city. Halil subsequently disposed of the whole establishment to the government, who farmed it to an Armenian.

The guild of bakers, corn-factors, and millers, are constrained to admit that Adam was the first of their craft. He is supposed to have been taught by the archangel Gabriel to bruise wheat between two stones, and, having made dough therewith, to bake it in a hole in the ground.

Nevertheless, as there is a tendency on the part of the people to limit their antecedents to the times of Moham-med, many of the trade ascribe the building of the first oven to Omer Berberi, a disciple and attendant on the Prophet. No trade offers greater facilities for amassing money than that of bakers. This is proved by the mosques erected at various periods by members of the craft. Two of these edifices at Constantinople and a third at Galata are distinguished by the name of etmekjee (bread-men). But many more bakers have lost heads or ears on earth for rogueries than have gained paradise through virtues.

One of the finest and most spacious konaks (mansions) of the city belongs to a retired etmekjee bashy. Its numerous apartments, lofty walls, and verdant gardens, form a conspicuous object, near the library of Aalif Effendy, west of the Suleimanya.

On quitting Divan Yolly, the second turning on the right conducts to the Serasker's Square, the ancient Forum Tauri. This space, now partly occupied by the War Department, and by the appurtenances of Sultan Bajazet, was converted into a forum, A.D. 393, by Theodosius I, who erected a column in the centre, surmounted with his own statue in silver. This was destroyed by an earthquake in 479, and was replaced by another statue of Anastasius I., the reigning Emperor. All vestiges of its ancient architectural adornments have long disappeared. It is, however, the largest open space within the walls, and during Ramazan is the fashionable rendezvous of all great ladies, who parade here, between

mid-day and sunset prayer, in arabas and telekas. It may then be compared to Hyde Park on Sundays.

The Sultan on these occasions places himself at an apartment in Divan Yolly, fronting the Stationers' market, and there diverts the tedium of the fast by inspecting the multitude that pass to and fro. If his Imperial Majesty descry any lady, who may depart from the strict regulations touching veils or mantles, an officer is despatched to warn the lax fair one, that "our Effendy's" brow has been clouded at the exposure of her fair forehead. When men transgress, either by assuming a coat not suited to their rank, or by allowing their hair to fall in shining curls over their shoulders, as is sometimes practised by young fashionables, a regulation tailor is suggested as a cure for the former, and a barber, being sent for, immediately places bounds on the meanderings of the latter. It must be observed, at the same time, that the Sultan merely objects to effeminate excess, as the whole of the army and navy, and almost all the rising generation, now wear their hair more or less in the Frank fashion\*.

In the short street connecting Divan Yolly with the above-mentioned square, is Taook (poultry) Bazary, the name generally given to the square itself. The poulterers have also markets near the Custom-House and in other quarters. The supply is abundant. It is imported in a lean state from the interior, and is not remarkable either for size or flavour. The Turks have no idea of roasting poultry according to our rules of art. They pay

The army is not permitted to shave the head.

little attention to quality or fat, and are apparently indifferent to age. When roasted, the animals are burned to a cinder, and when prepared in other ways are so much over-dressed as to fall to pieces on being separated with the fingers. The Bulgarian peasantry sometimes bring in tolerably fat fowls. These are trussed in a most unseemly fashion, by tearing aside the hinder skin, and exposing the yellow fat collected round the abdomen. The sight suffices to produce nausea.

Fancy pigeons of inferior breeds, ducks, geese, and many turkeys, are also exposed for sale; but the latter are generally driven from door to door in flocks, and householders sally forth and select their victims. Some wealthy Turks are great poultry fanciers—among others, Halil Pasha, who is celebrated for a breed of un-Pashalike fowls without tails. Poultry is cheap—fowls are sold for three to four piastres each; turkeys, eight to ten; geese, five to seven; ducks, four to six; and pigeons, seven the couple.

The taookjee (poulterers), for the most part Bulgarians, were formerly exclusively Moslems, and venerated as their patron Korah, whom earth swallowed up for his rebellion. This was certainly not their motive for this selection; but he is supposed to have been a great breeder of poultry, and to have invented the mode of hatching chickens in ovens, which process increased the belief in his powers as a magician and alchymist. Poulterers, bird-catchers, pigeon-fanciers, makers of bows and arrows, and some other analogous trades, formed the twenty-fifth grand guild. The last-mentioned craft had

their shops at the south-east angle of Taook Bazary. No remnant of this trade now remains, and no vestige of this innocent and graceful sport is to be met with, save in the Nishan Tashy, on the different Ok Maïdans, that bear testimony to the skill and strength of Sultans\*.

Bows and arrows are now and then met with in the Bezestan. They are of the ancient Tartar model, painted and neatly gilt. The late Sultan was pre-eminent for his powers as an archer. If we are to believe the marble records of his prowess, the general flight of his arrows exceeded one thousand yards; but during the last six years his sinews relaxed, and he abandoned the exercise, being unwilling to expose his decreasing strength. Though the present Sultan rides well, and sits his noble Arabs with grace and firmness, he is not skilful in manly exercises. He therefore rarely patronizes archery. During the last three years, his Imperial Majesty only twice diverted himself in this manner, and he then shot for height, not distance. The arrows were discharged perpendicularly, and fell within ten yards of his feet. The process appeared to be tame and uninteresting, nor could its object be clearly explained†.

\* Nishan Tashy, (see vignette, vol. ii., c. viii.) are seen on various eminences round the town. The most remarkable are upon the Ok Maïdan. They are of marble, ornamented with inscriptions. One of these commences by saying: "The lord of the world, Sultan Mahmoud Khan, being himself the goal of universal attraction, did shoot an arrow from his own imperial bow to this spot, from a distance of 1227½ havet, (paces)." A second column, hard by, records a shot fired at the distance of 1215 havet.

† Sometimes Sultans were wont to shoot at marks. A Nishan Tashy, on the Ok Maïdan, records that Sultan Mahmoud, standing at 115½ paces distant, broke with his arrow a strong stone-pitcher, in 1833.





MANGAL, (BRAZIER,) FILLED WITH BURNING CHARCOAL  
FOR HEATING APARTMENTS.

## CHAPTER IV.

### BRAZIERS; MINERAL RICHES OF TURKEY; ENGRAVERS; RINGS, SEALS, AND TALISMANS.

A line of wooden sheds, facing the eastern wall of Eski Serai, now called Serasker Kapoosy, is tenanted by the corporation of kassanjylar (braziers), who venerate David as their patron.

From manufacturing Janissaries' kettles, braziers were specially protected by that corps, and many of their stalls and workshops were surmounted by the emblems of their patrons' odas. Of these emblems, universal in former times, only one relic remains in the city. This consists of a wooden last or boot, nailed over the door of

the alms-house kitchen, opposite to the eastern entrance to the Shahzadeh-mosque Court. This kitchen was under the protection of an oda, principally composed of shoe and boot-last makers.

Various motives have been assigned for the origin of the reverence displayed by Janissaries for their kettles, which, as we shall show presently, did not commence with the early institution of the corps. It is pardonable to entertain difference of opinion as to the former, when grave authorities are at variance as to the latter. For instance, we find Robertson and others asserting that the Janissaries were established in 1362, that is, in the second year of Murad (Amurath) I.\*; whilst others, and among them the accurate d'Ohsson, affirm that they were first formed by Orkan, thirty-one years previously. According to the best Turkish authorities, Hadjy Bek-tash, founder of the Dervish sect bearing his name, died in 1357. If this be correct, it is evident that the Janissaries must have been instituted by Orkan, and not by Murad; as it is universally admitted that the corps, when first enrolled, received their benediction from the pious Hadjy.

During the first two hundred years of their existence, the Janissaries did not exceed from ten to fourteen thousand men. Successive Sultans, from Orkan to Selim I., were enabled to restrain them within the bounds of discipline; but their numbers, doubled by Suleiman the Great, were progressively tripled and quadrupled, until at length, in latter times, they averaged more than eighty thousand regular combatants. In order to flatter the vanity of the corps, Sultans them-

\* Robertson, Charles V., vol. i., and Mill's History of Moham-medism.

selves were inscribed on the rolls as privates of one of the cohorts in garrisons at Stambol, and invariably appeared in person at the Et Maïdany barracks on the last day of each quarter. Here they answered at evening roll-call to their simple names of Mohammed, Mustafa, &c., and received their three months' pay and allowance of cloth and candles; which were forthwith distributed among the children of the oda, whose nickname among the people was "the bread-eaters\*."

It is difficult to ascertain the number of men that actually lost their lives in the capital and provinces, when the corps was overwhelmed and abolished. Contemporaries, both Turks and Christians, are at variance on the subject. Some affirm that nine thousand men perished on the 25th and 26th of June and following days, by shot and sword, within the city, by decapitation and strangulation in the Bosphorus forts and on board the fleet, and by being burned to death in the conflagration of the barracks, where some hundreds defended themselves with desperate valour. But the above number, according to other eye-witnesses, is much exaggerated, and they reduce the total of the victims to five thousand. This, with fifteen thousand banished after surrender, brings the garrison to twenty thousand, which is affirmed to have been its maximum in June, 1826. This calculation is the more worthy of credit, as Mahmoud had long discouraged recruiting, and, having in view the abolition of the corps by a *coup d'état*, had adopted various precautions for diminishing the strength of the Stambol odas.

According to tradition, the first kettles issued to the

\* The words Oda and Orta were synonymous, though strictly speaking, the first means a chamber, and the second a place or hearth.

Janissaries were similar in form to those used by the Bektashy dervishes, and were presented to the different odas by Mohammed II., when he marched to attack Constantinople. Before that period, neither officers nor men received rations. They lived at free quarters, and fed themselves as they could. Wherever they went, at home or abroad, they regarded the land and all upon it as their own. Like the Delys, who pretended to trace their origin to Kaliph Omar, they entered towns and villages with the hostile shouts of "teressdur" (felon soil), and, suiting the action to the word, ravaged and plundered with impunity.

Mohammed II., desirous to relieve the people from these intolerable vexations, established a kind of commissariat. He appointed an officer of each oda to procure supplies of bread, salt, rice and suet, and to distribute daily rations. Thence the custom of swearing fidelity with the words, "etmek va tooz\*" (bread and salt.)

Kettles, in the proportion of one to twenty Janissaries, were furnished both in camp and quarters. These served for culinary purposes and washing linen. The lids formed a large dish, whence the whole mess helped themselves with the wooden spoons, carried in brass sockets, in front of their caps.

\* The daily ration issued to each man was two pounds of bread or flour, half an ounce of salt, three ounces of rice, and half an ounce of suet. These proportions have, in some measure, been adhered to in modern regulations. The daily allowance at present for each non-commissioned and private is—bread, thirty-three ounces; meat, nine; suet, one; rice, three; salt, three-quarters; onions, one; other vegetables, one ounce. Thus the whole ration amounts to nearly three pounds' weight—a superabundant quantity. On Tuesdays and Fridays an extra allowance of nine ounces rice, and two ounces suet, is issued for pilaf. In addition to this, each private receives twenty piastres per month, clear of all deductions.

In camp, the kettles were piled, as the drums of infantry are now piled, in front of the agha's or tchorbajy's tent\*. On the march they were carried by the recruits, who relieved each other every half-hour. By degrees kettles, issued as essential articles of camp-equipage, were converted into symbols of military pride, in the same manner that the kettle-drums of cavalry regiments are now held sacred in Christian armies. Indeed, it remains to be shown whether European devotion to drums originated in Moslem kettles, or Infidel respect for kettles in Christian drums. Be this as it may, the loss of kettles during or after battle, was regarded as a disgrace to the very hearth of the oda, and therefore the Janissaries fought in their defence, as it were, *pro aris et focis*. This was the more stringent, because the Bektashy dervishes never failed to bless and consecrate the kettles of odas previously to a campaign, in honour of the first model. Thence mainly arose the attachment of the cohorts to these utensils.

In addition to the small mess-kettles, each oda was furnished with a large regimental copper. This was carried on the march by four old soldiers, who were relieved in turn by all the veterans. In front marched the tchaoosh bashy (sergeant-major), holding in his hand a long wooden ladle, the symbol of his office as kettle superintendent. To lose this kettle was considered the maximum of disgrace and misfortune; nor could it be replaced until the stain was effaced by some most daring and exemplary exploit†.

\* Some odas were commanded by aghas, but the greater part by tchorbajy (literally soup-men), the present title of the heads of Christian villages.

† One of our most favoured regiments of cavalry, unless I much err,

In quarters this kettle was not moved, unless upon solemn occasions or in cases of premeditated revolt. To meet these kettles, and to neglect paying them and their bearers due respect, was dangerous for strangers. An example of this occurred during the embassy of Count Sebastiani.

The 52nd oda being on its return from the Seraglio, preceded by its great kettle, filled with Friday pilaf, was encountered by a French officer in the temporary service of the Porte. This officer, seeing the tchaoosh bashy strutting in front, and brandishing his long wooden ladle, as continental drum-majors flourish their sticks, could not refrain from laughter. This cachinnation cost him dear, however, for the kettle-major first uttered a variety of unpleasant insinuations against the chastity of the Frenchman's mother and female relatives, and then dipping his spoon into the smoking pilaf, bedaubed the mirthful stranger from head to foot. Satisfied with this taste of Janissary liberality, the officer wisely retreated; but it was less easy for him to efface the stain than he had imagined. His name was Bouquier, which, being known to the wits of Stambol, was quickly converted into Bokya (the dirt-man).

Janissaries did not limit their devotion to valorous defence of kettles in time of war. During peace these implements served for less patriotic purposes. After mid-day prayer on Fridays, Sultans invariably placed themselves in the kioshk, on the northern side of the second Seraglio court. The Janissaries on duty then ranged themselves under the opposite colonnade, and

lost its kettle-drums, at or about the period of Dettingen, and remained without them until they were replaced, early in this century, at the expense of His Majesty George III.

awaited their allowance of pilaf from the contiguous kitchens in the back court.

The great kettles, brightly polished and carried by the oldest soldiers, then served as symbols of satisfaction or discontent. If, at the wonted signal for receiving the rice, the bearers remained in the ranks and turned their kettles upside down, it was an indubitable declaration of dissatisfaction. If, on the contrary, they hastened to the kitchens and returned with alacrity, it was indicative that all were well pleased. The commencement of this ceremony was always awaited with more or less anxiety by Sultans, whose repose and perhaps existence depended upon the waywardness of these legions.

In the first case, the agha-in-chief was forthwith commanded to inspect the ranks, to inquire into complaints, and, if within moderation, to grant all demands. Most Sultans, well aware of the dangerous implements they had to deal with, were disposed to adopt the maxim recommended by our great philosopher—namely, that “the surest way to prevent seditions, if the times do bear it, is to take away the matter of them. For, if there be fuel prepared, ’tis hard to tell whence the spark may come that shall set it on fire.”

When Sultans felt themselves equal to check insubordination by severe means, immediate and terrible chastisement fell upon malcontents. In most cases of sedition the pretexts were arrears of pay, short measure, or withholding of cloth distributed for uniforms, or, as occurred frequently, a mixture of false coin in the aspers issued from the Mint. If these complaints were exaggerated, or if the Sultan were sufficiently powerful, a short silence ensued, and the agha and other chiefs remained stationary. Presently, however, the djellat

bashy (chief headsman), whose official tower flanked Orta Kapoossy, made his appearance, and advanced in front of the Sultan's kiosk, escorted by his subordinates and a trusty body of bostanjys and baltajys. A signal was then given by the Sultan; the ringleaders and kettle-bearers were seized, and before many minutes their heads were piled in the niches outside the middle gate, and their bodies cast into the sea.

The mode of inverting kettles as a signal of discontent was so significant, that no other notice was required to produce concession or punishment. Thus, when the sedition of 1826 broke out, Sultan Mahmoud was first apprised of the danger by hearing that several odas had assembled upon the At Maïdany with their great kettles turned upside down.

A history of the revolts of the Janissaries might fill more than one interesting volume, replete with exciting and romantic incidents. Osman III. in 1622, Mustafa I. in 1623, Ibrahim in 1648, Achmet III. in 1730, Selim III. in 1807, Mustafa IV. in 1808, and other Sultans, were either murdered or dethroned through the agency of these troops, and Mohammed IV. only secured his head, in 1655, by making concessions, which filled his palace with mourning, covered him with humiliation, but did not save him from subsequent dethronement after thirty-eight years' reign. An outline of the sedition of 1655 may furnish a general idea of the proceedings of the Janissaries on these occasions.

In the month of March of that year, nearly the whole garrison of Janissaries, then exceeding 18,000 men, showed daily symptoms of discontent. At length, having gained over artillery, bombardiers, and sipahis, they broke into open mutiny, refused to do duty, and de-



manded the payment of all arrears\*. Not content with this, they insisted that the Sultan should grant them a public audience at Alai Kioshk, whilst they, fearing treachery, remained outside the Seraglio walls.

These demands having been treated with contempt, even by their principal officer, the odas assembled in front of Et Maïdany barracks, and, having inverted and piled their large kettles, they placed a sabre, a loaf of bread, and a few ounces of salt, upon the uppermost of these utensils. The ringleaders then stepped forward, and, after invoking the name of the Almighty, swore by the Kooran that, if the Sultan should attempt to lay hands upon a single beard, they would cut off a head for every hair. One of the Bektashy dervishes, affiliated with their corps, then advanced, and, spreading his hands over the kettles, recited a prayer in which they all joined, and terminated with a general "Amen." This being said, the mutineers swore "union and fraternity" by the Kooran; and a list of proscripts having been drawn up and read aloud, they simultaneously uttered the word Allah! three times, formed in close column, and marched to At Maïdany, preceded by their inverted kettles.

Having waited some time at this spot, and not finding the Grand Vizir or other state officers in readiness to meet them, they shouldered their kettles, and, with loud shouts of anger and defiance, hastened through the narrow street leading from Aya Sofia to Alai Kioshk†. When the heads of the column reached this spot, the

\* The three corps last mentioned were unconnected with and always jealous of the privileges granted to the Janissaries. They were looked upon as a counterpoise to the odas.

† Procession Kioshk is immediately opposite to "the Porte."

Grand Vizir and Bostanjy Bashy, with their immediate subordinates, appeared at one of the side windows of the kiosk, and the former attempted to pacify the malcontents. His efforts were useless. In reply to his words the whole body exclaimed, "We will not eat your dirt! Who are you, that we should be your laughing-stock? Away, you dog—son of a dog! We defile your mother! We must see your master, our lord the Sultan, or it will be the worse for him."

At length, the blinds of the centre window were thrown back, and the Sultan appeared, seated upon an elevated chair, surrounded by his ministers and court. Thereupon the delegates of the different odas advanced to the front of their comrades, and, still maintaining some respect for ordinary rules, drew up in line, bowed, and remained silent. Upon this the vizir again advanced, and demanded the cause of this disloyal assembly.

In an instant, one of the delegates, a private soldier, son of a tanner, stepped forward, and having rapidly made his obeisance, exclaimed, "May the Sultan live! may his sorrows be ours and his joys his own! may God's benediction be his lamp!"

The surrounding multitude having bowed their heads at these words, and uttered a loud "Amen!" the soldier continued thus:—"Our lord is ignorant of facts. Let him hear the truth! His provinces are ruined. The city is at the mercy of vile eunuchs, and the suburbs overrun by robbers. We soldiers receive neither cloth nor just pay. We are defrauded of half our dues by means of false coin. The citizens are plundered. Good men are banished or put to death, and bad men are favoured and raised to power."

In short, the delegate set forth so many grievances

that the Sultan was utterly confounded and unable to reply. Presently, however, he turned to the Sheikh Islam, who stood at his elbow, and was told by him that the delegates not only uttered falsehoods and calumnies, but that it was contrary to all precedent for Sultans to listen to the vociferations of mutineers. Whereupon Mohammed raised his voice, and indignantly declared that the deputies were "liars, calumniators, and rebels."

The whole body of malcontents, who saw that the Sultan was prompted by the head of the law, instantly replied by shouts of, "Away with the Mufty! He who made can unmake and chastise\*! Let him be dismissed and then suffer! He lies! He crams the Sultan's ears with filth!" The air then resounded with echoes of "bravo!" and "well spoken."

Silence having at length been obtained, the delegate above mentioned took from his bosom a long scroll, read aloud the names of some twenty public functionaries, whom he declared to be traitors to the Sultan and the land, and added that nothing would satisfy the odas but the death of these men. This bold and unexpected announcement produced such effect upon Mohammed that he shed tears, and humbly implored the Janissaries to spare his friends and favourites. The reply was a

\* The persons of Muftis were held sacred—so that, in the event of capital punishment, it was customary to deprive them of office previously to execution. But Sultans evinced extreme repugnance to these acts, and examples of violence were rare. A large stone mortar or receiver is shown in the second or middle court of the Seraglio, in which it is said by travellers, on the faith of ignorant or roguish guides, that Oolemas were pounded to death. It appears, however, that this mortar was used by the cooks and soldiers for no other purpose than to bruise grain, a practice frequently witnessed in other parts of the city.

deafening "No ! by our beards and souls. No ! it shall be as we say."

Fearful lest resistance should entail upon his own head the fate of his immediate predecessor, Sultan Mohammed now rose and exclaimed, "Children ! the Sultan's heart and thoughts are alone occupied with the welfare and happiness of all. He will not protect bad men, who wrong his subjects and oppress his faithful odas. Withdraw quietly, therefore, and I swear by the Kooran, by my beard, and by the grave of my father, that the designated culprits shall be delivered into your hands, dead or alive." This address was received with shouts of "Tchok yasha ! bin yasha !" (many years ! a thousand years to you !)—a shout with which the modern army now greets the monarch, when he inspects or passes their ranks on days of ceremony.

As an earnest of his sincerity, Mohammed whispered a few words to the Bostanjy Bashy, who stood at his back, and in less than ten minutes the strangled bodies of the Kizlar and Kapou Aghassy (chiefs of black and white Aghas) were cast headlong into the street, from the window south of the centre apartment. This terrible proof of the Sultan's "good faith" was received with deafening marks of approbation by the mutineers, who, after consulting awhile, declared that they were ready to obey the Padishah's commands and to retire ; but swearing that they would return next day and set fire to the city unless the remaining proscripts were delivered to them. Then, seizing the two bodies, they dragged them to the At Maïdany, and hung them to one of the trees that formerly stood before the outer wall of the Ahnedyä Mosque.

Mohammed IV. was true to his promise. Within

twenty-four hours the Mufty, Grand Vizir, and Captain Pasha, were disgraced and banished. The Master of the Horse, Sword-Bearer, Minister of Finance, Grand Master of Ceremonies, Agha of Janissaries, Director-General of Customs, and many other eminent persons, were seized, strangled, and their bodies delivered to the odas. When the corpses were cast into the street, the Janissaries rushed forward and wreaked their fury upon them, until night closed over the fearful tragedy, and they retired to their barracks.

Among other victims was the wife of the Director-General of Customs, daughter of the Sheikh Islam, a lady of eminent beauty and talents, and possessing great political influence. She was known to be an inveterate enemy of the Janissaries, and to have drawn up a plan for their destruction. Her body, for decency's sake, was thrust into a sack, and dragged to the At Maidany, where it was hung between the corpses of the white and black Aghas.

Having received their arrears and satisfied their vengeance, the whole of the odas marched in grand uniform and procession on the following Friday to the Seraglio, and, to the extreme joy of Mohammed, eagerly outstretched their large kettles to receive the proffered pilaf. This they devoured at once, uttering a thousand benedictions upon the Sultan's head. Thus terminated the sedition of 1655.

Among the most remarkable articles sold by braziers are ibriks (ewers) and layean (basins), either of brass or block tin. The former are of graceful form, holding two or more quarts\*. They are principally employed for purposes of ordinary ablution, especially before and after

\* See vignette, vol. I., c. viii.]

meals. A small ewer of glazed or painted potter's earth, with a long and straight spout, is generally employed for devotional purposes by the middling classes. But almost all persons, who have slaves and servants at hand, prefer metal ewers and basins.

Some of these, made of brass gilt, engraved with sentences from the Kooran or arabesques, are met with in the Jewel Bezeestan, and when perfect, are sold for three or four hundred piastres. They are mostly antique, at all events, of the last century. These articles of luxury are now rarely manufactured. The mode of performing ordinary ablution has been already explained. We shall treat the subject in its different classifications, when we reach a bath.

In the Sultan's household, and in those of great pashas, the ibriktar aghassy is an officer of distinction, or a superior attendant. He is not only charged with the department of ablutions, not including the bath, but when water is required for drinking, he and the servants under his orders present the cup or glass, and are responsible that there shall be no lack of the pure element, drawn from the peculiar spring preferred by his master. The tubs or jars containing water for the Sultan are sealed at the spring with the ibriktar aghassy's signet, which is removed by him as occasion may require.

It has been stated that the tables upon which Turkish dinners are served are not covered with cloths. The siny (tray), which serves in lieu of cloth, is of block tin or sheet-brass, nailed upon a circular frame of wood, raised in the centre like a shield, and extending over the edge of the table. These trays are of different sizes, so that the number of guests may be increased by

means of a larger circumference. Siny are kept clean and bright-polished, and as Turks, though eating with their fingers, rarely spill gravy or drop crumbs, the trays remain as bright at the end as at the commencement of repasts.

The manufacturers of siny venerate the Queen of Sheba as their patroness. Tradition has it that this celebrated beauty, when upon her road to meet Solomon, was accustomed to employ for this purpose a large inverted salver of gold on which the dishes were placed in succession. This invention served also for another object. Being brilliantly burnished they produced the reflective effects of mirrors, and thus the fair Queen was enabled to gratify simultaneously her vanity and her hunger. Although glass mirrors appear from this to have been unknown to Balkis, who according to Pococke was twenty-second Queen of Yemen, plate-glass was already in use at the court of Solomon. As a proof of this I will here introduce a note which I annexed to another work\*, whereby it is shown upon the authority of the Arabian author Jallal'uddin, that transparent glass was employed in profusion at the period in question.

Balkis, having accepted an invitation to Solomon's Court, was received by the monarch, seated upon a throne entirely composed of precious stones, elevated at the extremity of a vast hall, built of gold and silver bricks. The floor of this gorgeous apartment was made of transparent glass, placed over a stream of running water, filled with living fish. The object of this singular flooring was to impress Balkis with an idea that she was about to step into real water, and thus to induce her to exhibit her ankles; for Solomon, who was curious in

\* Cashmere Shawl, vol. i., p. 288.

these matters, had heard that her majesty's nether limbs were covered with hair, "like unto those of a she-ass."

The stratagem succeeded. Balkis, not aware of the existence of glass, no sooner approached the entrance, than, supposing she must plunge into water, she lifted up her robe. This natural precaution proved that the report was libellous only from being true. Solomon, though mightily struck with the beauty of her face, was grievously disgusted at the disclosure of her shaggy heels, and could not be brought to marry her. However, some of the genii in his suite forthwith came to his assistance, and literally smoothed all difficulties; they forthwith composed a powerful depilatory paste, which, having been applied without loss of time, relieved the lovely Queen from this unsightly appendage, "so that her feet became fair and downy as the cheeks of a new-born infant."

Mangals, the only substitute for fire-places, are the next articles which vie in utility with sinq. They are of copper or brass, brightly polished, and generally of the shape delineated in our vignette. Others are of oblong form, with rings at the extremities, and elevated on four claws. The latter are usually placed upon a plateau of the same metal, as a protection against fire. An earthen or metal receiver occupies the hollow in the centre. This is filled with kumer (charcoal), from which the gas has been extracted by previous ignition in the open air; so that when the mangal is brought into the apartment, all deleterious vapours are expended, and no risk ensues from closed doors or windows.

In ordinary houses, the pan holding the charcoal is placed at the street door, and the wind quickly reduces the charcoal to a proper state of ignition; but in great



mansions an arched recess or oven is constructed in the court-yard, where a large quantity of charcoal is constantly kept in a burning state, so as to be ready when demanded. One or more aivass (Armenian or Greek servants) have charge of this department.

The fuel is prepared in the woods upon the coast of the Black Sea, and in those of Silivria near the Propontia. It is brought to town in small craft, or upon camel's backs, and costs about tenpence the cwt. wholesale. Strings of camels, each animal laden with four cwt., may be constantly seen in the outer court of Sultan Mohammed's Mosque, and in the streets of Pera. These patient animals, whose uneasy movements over the slippery pavement in wet weather indicate pain and embarrassment, convey charcoal from the woods of Belgrade, outside the water districts, and from those of Roomelia within a range of twenty to thirty miles.

Kumurjee are fain to admit that Adam was the first to employ fire, and that he is consequently entitled to great respect, but they, nevertheless, worship as their patron a certain Arab of Shaeer, named Haroon, who was purveyor of charcoal to the Prophet.

The trade has its magazines at Tophana and in the vicinity of Odoon Tcharshy. Firewood stores are upon the beach at the former place, behind Yally\* Kioshk, at Narly Kapoossy, and within the harbour near the Fanar. Wood is exclusively used for culinary purposes and for heating baths, so that charcoal mangals are the only medium for warming apartments. Sometimes they are placed uncovered in the centre of rooms, but more frequently beneath tandoor.

\* Von Hammer derives this word from *περιαλος*. The store at Yally Kioshk is reserved for the Seraglio.

The latter are frames of wood, like a table without its horizontal planks. The mangal, with the charcoal reduced to ashes, is deposited underneath. The frame is then covered with one or more blankets, or quilted coverlets, and sometimes with costly shawls or rich embroidered cloths. The family, seated on the floor, supported by cushions, or upon divans, assemble round this frame, and thrusting half their persons underneath, draw up the coverlets over their chests and chins. Turkish, Armenian, Greek, and Perote ladies will thus sit in listless idleness during many hours.

In Turkish houses and in those of the so-called "heretic" Armenians, where there is no admixture of the sexes, and where ancient purity of morals is retained, these tandoors have no other disadvantage than those of encouraging drowsy waste of time, and perhaps causing maladies, resulting from impure and concentrated heat. But with Greeks, Perotes, and many "Latin" Armenians\*, who are "progressing in civilization," the case is different. The dissoluteness of the majority of these three races is proverbial. Scandalous stories of the improper use to which tandoors are converted are current in every direction. Some no doubt are the offspring of malevolence, but enough are founded on fact to confirm the appositeness of the old Italian proverb.

Chi vuol fare sua rovina,  
Prende moglie Levantina.

Lest, however, I should be accused of unjustly and wilfully detracting from the innocence of tandoors and the virtues of Perote ladies, I will quote a passage from

\* The Catholic, or as they style themselves Latin Armenians, now designate the Schismatic Armenians as heretics.

Von Hammer; and certainly no man is better qualified, from experience, to judge of these and other similar subjects, than the erudite and laborious author of "Constantinopolis und der Bosporos." After describing the deleterious effects of tandoors upon the health and complexion of Perote ladies, the learned Austrian proceeds thus:

"But, if they employed fire-places or stoves, how could they repose in heavenly slothfulness, recumbent as in their beds? How could they converse with hands and feet, and conveniently exchange love-letters, which, through the medium of a skilful Perote invention, they hide in their slippers or shoes, and then, stretching out their feet, convey these tender missives into the eager hands of those seated opposite? According to Eastern tradition, grounded on the Kooran, the deluge gushed from a tannoor (fire-pot), near the spot where Kufa now stands, and streamed irresistibly forth until the universe was submerged. There is a remarkable coincidence between this and the Perote tandoors, whence stream forth many shameless and immoral practices that inundate the society of Pera."

Coal is employed by Turks solely for steam and manufacturing purposes. Large consignments are imported from England, at an average of twenty-four shillings the ton. Coal from Turkish mines is inferior to the English mineral, and that from the Danube is rarely employed unless by steam vessels plying upon that river. Turkey, nevertheless, possesses abundant coal-fields. Of these, the most valuable are at Heraclea, in the vicinity of Trebizonde. These beds, if judiciously worked, might be converted into sources of great wealth and utility.

An effort was made, in 1841, by agents of an English

company, to obtain a grant of these mines, which they proposed to work advantageously for the Porte, and, of course, favourably for themselves. With a view of ascertaining the capabilities and extent of the coal-fields, the vicinity of Heraclea was visited by Mr. Anderson, one of the enterprising directors of the O. & P. S. N. Company; by Mr. Granville Withers, an eminent practical engineer and forge proprietor in Belgium\*; by Colonel Williams, R.A.; Dr. Davy, and Mr. E. Pisani, second dragoman to the embassy. It resulted from this investigation, carried out under Lord Ponsonby's auspices,—1, That the coal beds were of vast extent and diversified qualities. 2, That the produce of existing mines might be quadrupled, if properly worked. And 3, That if a grant could be obtained for a fixed period, say thirty years, Turkey would thereby establish a constant source of revenue and prosperity. By a pro rata duty on production, and by the gradual formation of a good school of practical engineers and miners, she might eventually liberate herself from all dependence in these matters upon other states.

The incontestible advantages set forth in the reports of the commission were carefully translated and communicated to the Porte. But all attempts to carry out the negotiation failed. On the one hand, Austria, always jealous of establishments calculated to compete with her Danubian productions, and to deprive her of the monopoly of the mining departments in Turkey, exerted occult means to counteract the proposal. Russia, on the other hand, fearful that an abundant supply of good coal would

\* Mr. G. Withers's examination before a committee of the House of Commons on subjects of practical industry rendered his name remarkable at the period.

increase Turkish steam facilities in the Black Sea and Archipelago, united her efforts with those of Austria, and soon succeeded in persuading Riza Pasha, and other influential Turks sharing the monopoly, that the sole object of the Englishmen was to ruin the shareholders, to impoverish the government, and to enrich themselves.

These fine coal-fields continue, therefore, to be worked in the most negligent manner, and are comparatively unproductive. Other coal strata of an inferior quality, equally ill-managed, are met with near Rodosto. Beds of this mineral exist no doubt in many other parts; but, under existing circumstances, there appears no prospect of their being discovered, or, if discovered, of their being advantageously worked.

The mineral riches of the Ottoman empire may be regarded as inexhaustible. Capital, encouragement, and a cessation of foreign intrigues, are alone wanting to render them eminently useful. At present, the only well worked mines are those of the Tokat districts, under the direction of Austrian miners, employed in virtue of a contract with the Vienna cabinet. The quantity of copper, iron, calamine, &c., there and elsewhere, is unbounded, and of the finest quality. Copper is used with lavish profusion in all directions. The guns and ornaments of the fleet are all of fine brass, and copper utensils are extraordinarily cheap. Loads of this metal are found in many directions near the city, among others on the declivities north of the Valley of Roses\*. But the workmen content themselves with turning up the surface strata, and make no attempt to push their researches lower down.

\* A specimen submitted to Dr. Buckland was pronounced by him to be "sulphuret of copper blended with sulphuret of iron."

Considerable dissidence of opinion exists as to the original invention of mangals. Some pious braziers, who are supported by a few sectarian charcoal-burners, affirm that Nimrod is entitled to this honour, inasmuch as it was he who caused an enormous vessel of molten brass to be made, and then filled with burning charcoal, in order that he and his court might warm themselves during the building of Babel. Through the aid of a trifling anachronism, they likewise add that Nimrod, thwarted in his intentions, determined to revenge himself upon Abraham, who was bound and about to be cast upon the burning pile, when the Lord caused the brass to melt. The flaming metal, streaming towards the spot where sat the mighty hunter, chased him and his attendants from the spot, and Abraham, being thus rescued, departed into Egypt.

Other mangal-makers treat this tradition as fabulous, and declare that the first employer of these articles was the old woman of Kufa, from whose oven the deluge is said to have issued. But, not being disposed to allow merit to an old woman whose name is coupled with such terrible evidence of Almighty wrath, they ascribe the first use to Noah, who, when the rains had ceased, and the waters were dried up from the earth, went forth and made a pilgrimage to Kufa, where he found the mangal or tannoor whence the deluge proceeded, and, preserving it carefully, handed it down as a model to posterity\*.

\* It need scarcely be observed that these are popular traditions, and, if we look into those of Germany and other parts of Europe among similar classes, they will be found equally trivial. The only difference is that Mohammedans found theirs on holy writ, whilst Christians in most cases connect theirs with pagan mythology.

Behind the shops occupied by the braziers, and immediately facing the north-western entrance to Sultan Bajazet's mosque, is a range of wooden sheds, principally tenanted by kilitjee (locksmiths, or rather lock-sellers). These venerable worthies, for the most part ex-Janissaries or Bostanjys, deal in ironmongery and cutlery. Their small shops are stored with pistol ram-rods of painted wood, with ivory hammers, heart-shaped cases, ornamented with coloured glass, for bullet rags, powder flasks of horn and leather, flints, coarse scissors, knives, padlocks, buckles, small fire-tongs, and many other articles required for domestic purposes, and for completing fire-arms.

They are not permitted, however, to sell gunpowder. By a prudent regulation, this article, so dangerous in a city constructed of wood, and filled as it were with lighted pipes, is forbidden to be sold within the walls. The dealers are restricted to certain spots in the suburbs of Eyoub and its vicinity. Private powder manufactories are likewise forbidden. That of the Government is midway between the Silivry gate and St. Stefano, at a village called Ozoonlar (long), contiguous to the sea. It is under the direction of a Pasha, styled Barut Khana Eminy, and was established by Selim III. The produce is coarse and principally for military purposes; but a somewhat finer quality is made for private consumption. It was not until four or five manufactories, successively erected in the city, had blown up, that the Porte found it prudent to remove all magazines from within the walls. Of these magazines several are now seen in the vicinity, well-guarded and bomb-proof. One of the most spacious is in the sheltered valley contiguous to the picturesque mosque of Piali Pasha.

The space between the shops of the kilitjee and the Mosque is partly occupied by itinerant miskjees (perfumers), who expose their wares on low tables. These consist of cornelian amulets, gum-mastic, tooth-roots from Yemen, musk, inferior rose-oil, and other articles of the trade, among which are rosaries, made from the venerated earth collected by pilgrims in the valleys of Mina and Mecca. Some dealers, principally Arabs, pay a trifle to the guardians of the Mosque for permission to expose their wares within the court.

This beautiful portion of the edifice loses nothing of its picturesque originality by the addition of these crabbed-looking perfumers, or by the cooing and agitation of the innumerable pigeons, that press down the cypress and vine branches, or perch upon every salient beam and cornice. These birds, nevertheless, inundate the colonnades with filth, and detract, in some measure, from the repose and solemnity of the building. They are under the care of a porter, who is allowed a small sum by the wakooft for their maintenance. When he opens the chest containing millet-seed, they press around in countless numbers, and literally walk on each others' backs to attain their food. They are supposed to be sacred; but, in order to diminish excessive increase, the porter is permitted to dispose of young birds, and the priests, when in want of a kabâb or stew, make no scruple to invade their nests. Certainly the court of Sultan Bajazet's Mosque is the noblest pigeon-house in the universe.

The art of training carrier-pigeons\* is not unknown to

\* It is mentioned in the "Arabian Nights" that Haroon Al Raschid made known his severe orders against the family of Ganem by means of carrier-pigeons.



Oriental. The practice, which may be traced to the Ark of Noah, so beautifully described in Genesis, is continued at Constantinople. Persons going upon pilgrimage, or making journeys inland, sometimes employ these birds to carry back accounts of their health or progress during the first days. The practice was formerly much in vogue with the Arabs and Saracens for political and warlike purposes\*.

The first inventor of communications by means of these airy travellers is said to have been a native of Bagdad, who trained pigeons for the Abasside Kaliph, Yezid III., in order that he might swiftly correspond, when absent, with a favourite slave, named Djebada, of whom he was tenderly enamoured. The devotion of this prince to his lovely captive was carried to most romantic and fatal extremes. The plague chancing to break out in Bagdad, this lady was among its victims. No sooner did the dread apparition of the black dog arise before the unfortunate girl, and no sooner did the fatal tumours, indicative of the malady, appear upon her person, than the devoted Yezid clasped her to his heart. Then, waiting upon her as a watchful nurse, he remained at her side until the Angel of Death struck the last blow. After closing her eyes with his own hands, he cast himself beside the body, and continued three days in this state, refusing food and consolation. At length his vizirs and courtiers, employing

\* An extraordinary instance of the sagacity and powers of these interesting birds was exhibited in Belgium, in August, 1843. A certain number of pigeons were dispatched from Herve, a town half-way between Liege and Aix la Chapelle, to Turin, where they were let loose. Two of these birds returned to Herve, as certified legally, in fifty-three hours, and five others made their appearance in the course of two more days, having, as it is needless to add, traversed the Alpine barriers on their route.

respectful force, tore him from the miserable remains, which were committed to earth with regal pomp.

Being an advocate for the maintenance of quarantines, upon a modified and judicious system, and thence a participator in the doctrines of contagionists, I am not loth to express satisfaction at the corroborative results of the Kaliph's violent tenderness. From the bed of his favourite's rest, Yezid was removed to his own, where he died, as the poets of Arabia affirm, of a broken heart; but, in fact, he had taken the infection, and followed Djebada to the tomb on the ninth day.

The contiguous space, fronting the north-eastern gate of Sultan Bajazet, is tenanted by spoon and comb-sellers, a branch of trade already described. Their shops, stored with every possible production of the craft, are neatly and symmetrically arranged; and the dealers, tranquilly seated beneath the curtained opening that connects the front with the back apartment, have the appearance of automata, encompassed by fantastically carved frames. Their stalls cluster round the principal entrance to *Hakaklar tcharsshy*, occupied on one side, as the name indicates, by engravers\*.

This trade is among the most respectable and interesting in the city. Its bazar is visited by all strangers, and few depart without purchasing some specimen of the modern or ancient skill of oriental engravers, either in the shape of *moohur* (seals) or *telissm* (talismans). All members of this guild are Moslems, and men of respectability and tolerable education. They are for the most part conversant with the "three languages†."

\* This bazar is marked O O O on the plan, and the gate leading to it, E.

† Arabic, Persian, and Turkish.

One or two are able to decipher the Kufic character, the mystical sentences often found upon old seals, and the engraved bosses affixed to Dervishes' girdles\*.

Youths destined for this trade generally receive a preparatory education at the mekteb (elementary schools) and dar ul kirajet (reading houses), at which latter they are taught to read the Kooran in its original purity. They take lessons also from the best calligraphers of the day, and are apprenticed for seven years to master-engravers. At the expiration of their apprenticeship, they work at fixed wages, until they are enabled to purchase the good-will of a shop, and are admitted master members of the corporation, which is limited to fifty.

Tchirak (apprentices) to this and other trades are not bound by written contract to one person for the whole seven years. They may serve under different masters, provided they obtain certificates of good conduct, and eventually complete the required period of noviciate. In order to advance from apprentice to companion and master, certificates of capability and morality are also required. These are issued, after examination, by the kihaya and syndics.

The engravers' corporation consists of oosta (masters), kalfa (journeymen), and tchirak (apprentices), which latter are paid from thirty paras to four or more piastres per day, according to their progress, but are neither fed nor lodged. The affairs of the guild are regulated by a

\* One of these engravings of ancient date, in my possession, is done upon purple glass, and so romantically enthusiastic, as to resemble the lament of a lover to his mistress, rather than a pious invocation to the Prophet. It runs thus: "Day and night my soul thirsts for thee, O lamp of existence. My eyes are dimmed with tears for thy departure, my heart pants to behold thee. Oh, when will my darkness be converted into splendour, when, when shall I rejoin thee!"

kihaya and his vekil, and by the ait bashy (foremen). Shops are liable to be minutely searched by the iktisab naziry (police-inspector's) agents, who see that proprietors do not engrave copper-plates for forged notes, moulds for false coin, or other forbidden articles—such for example as the Sultan's touhra (cipher), which cannot be imitated on stone or metal, lest it should be used for fraudulent purposes. Indeed, so much severity is exercised in respect to signet-rings of all classes, that the trade are forbidden to engrave two seals exactly similar for the same person.

Until the introduction of this regulation in the time of Selim I., it often occurred that seals were given by Pashas to favourites, who employed them for extortional purposes in the provinces. Moreover, when a seal is lost, the owner by altering the inscription is enabled to detect forgeries, a precaution necessary, as the inked impressions of seals constantly stand in lieu of signature. The alterations consist in the addition of a flower; in the change of the ornament encircling the inscription; or in the date; which latter, as is the case with all numerals, runs from left to right, and not inversely, as occurs with all other characters.

Although the use of signet rings is coeval with the earliest epochs, and recorded in various Arabic authors, and although Moslems ascribe divers inventions to antediluvian patriarchs and prophets, the Stambol engravers do not carry the history of their art further back than the time of the Prophet. Thus, the engravers of signet rings on stone attribute the first invention to Kaliph Osman, and venerate Mohammed ul Hidjazy, an Arab of Yemen, as the first master. He it was, they affirm, who engraved signets for Osman and Ali, which merely

bore their names encircled by the words "Bender Ali" (servant of God). These rings were of blood-stone set in silver.

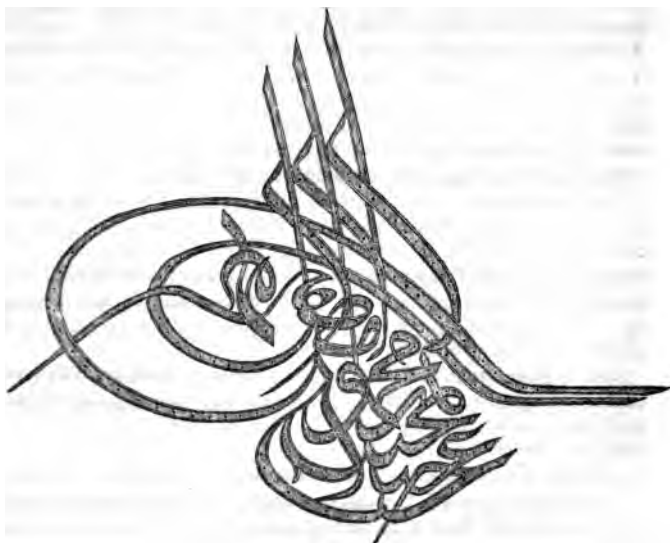
The signet ring of the Prophet, worn upon the little finger of the right hand, was of massive silver, and contained merely the words "Mohammed Rassool 'Ullah." It descended with the Kaliphat to Abou Bekr, Omar, and Osman, but was lost by the latter, as some say, in the well of Zemzem, at Mecca, and, according to others, as he was passing the Tigris, at Mossoul, prior to the conquest of Mesopotamia and Armenia. This accident, no matter where it occurred, was declared by astrologers to be the forerunner of great misfortunes to Osman and to Islam. In fact, he was assassinated within three years (A.D. 654), and the already mighty empire of the Kaliphs became a prey to the most sanguinary civil wars.

The stones commonly employed by orthodox Musselmans for signet rings are bloodstone, agate, white and red cornelian, and chalcedony. Silver is almost invariably used for setting. All other metals, whether base or pure, are condemned by the Prophet's oral precepts and the Hadiss. Mohammed, happening one day to meet a man with a brass ring upon his finger, exclaimed, "That ring smells of idolatry." Upon another occasion, perceiving one of his followers with an iron ring, he cried out, "That is emblematic of souls condemned to eternal flames." On a third occasion, "seeing a person approach with a gold ring, he cast upon him a terrible frown, and, turning upon his heel, spat as if he had encountered a dog or an infidel\*".

It is not customary for persons of distinction to wear seal-rings upon their fingers. Grand dignitaries employ

\* D'Ohason, Tableau Général.

a confidential moohurdar (seal-bearer), who carries the signet in a small bag, placed in a breast pocket. When required, he presents the signet, ready inked for the stamp, or clean for impressing the soft wax commonly employed for sealing. Those who have no seal-bearers carry their signet in their own breast pocket, or suspended from the neck by a cord. The signet, when lightly rubbed with unctuous Turkish ink, and pressed upon the paper slightly moistened, makes an impression which often stands in lieu of signature. But, for documents of importance, both stamp and signature are requisite. This custom does not differ from our own practice of affixing our "hands and seals" to deeds. It is needless, perhaps, to add that coats of arms and heraldic distinctions are unknown. The name on the signet stands in lieu of armorial bearings.



Sometimes these seals merely contain the name, either preceded or encircled by the words "Abd'ullah," or "Bender Ali" (servant of God), or by the "Bismillah" (in God's name). Sometimes, as is the case with dervish *sheikhs* of great sanctity, the name is compressed into a *toukha* (monogram), somewhat similar to that of the Sultan, of which latter the preceding is a specimen.

At other times, the process called *objed* is employed, whereby the letters of the name are represented by figures. Thus, 1—7—40—4, stand for Ahmed, or Ahmet, of which the numeral letters are Alef or A, 1—Ha or H, 7—Mim or M, 40—and Dal or D, 4\*.

\* Various writers, among others, Von Hammer, have repeated a popular tradition, according to which the Roomelian towers were so constructed as to represent the name of their founder, Mohammed II. One English authoress asserts that she clearly distinguished the forms and curves of the required letters. Now, without questioning the fair traveller's knowledge of Arabic or Turkish, I am bound to state that I examined these castles from twenty different points with eminent Turkish scholars, native and foreign, and the result was complete impossibility to define the requisite letters. The space within these picturesque walls forms an irregular pentagon, guarded by two double circular, three circular, four square, and five octangular towers, connected by scarps twenty-eight feet high, and fourteen thick, surmounted by a terrepleine and crenellated battlements. According to the above tradition, some of these towers and intervening walls represent the letters mim (m), ha (h), mim (m), and dal (d), forming the word *mahad*, or Mohammed. But supposing the three first letters to be represented by the northern, north-eastern, and eastern towers, the fourth is wanting, and cannot be figured by the southern and south-western flanks, since the curve or tail, as necessary to dals as to Pashas, is suppressed.

The Turkish historian, Evlia, supplies a key to the mystery, and proves that it is impossible to distinguish the letters according to the common tradition. Evlia's version, for which I am indebted since quitting the East, to Messrs. Layard and Longworth, is the more curious, as it is founded upon a stratagem similar to that recorded in English history.

"The spot," (Roomely Hissar,) says Evlia, "was inhabited by a Greek Pappas, who had there a monastery containing three hundred monks.

Occasionally great ingenuity, and even grace, is exhibited, by interweaving the names in pious or mystic sentences. For instance, the seal of Rifat Mohammed Pasha\*, whose names signify "prosperity" and "praised," contains the following sentence, "My name has found its Rifat in being Mohammed."

The signet of another Pasha, descended of a princely Crimean family, and named Mohammed Kaaya (the rock), runs thus:—"The love of thy glory, O Prince of men (Mohammed), is engraved upon my breast as upon a rock†." Sometimes the name is encircled by a philosophical and appropriate sentence. Thus a seal belonging to Ahmet Wefyk Effendy, confidential secretary and interpreter to the foreign minister, has these words: "Men samta nejâ" (There is safety in silence). A seal of

These men were, nevertheless, good Mussulmans at heart; so, when Mohammed II. projected the conquest, the priest sought him secretly and said, 'It is foretold in my books, O Sultan, that you are the predestined conqueror of our empire. Demand then of the Greek Emperor the grant of as much land, on the western side of the Bosphorus, as can be compassed with one bull's hide. This being granted, cut the hide into narrow strips, and you will thereby obtain sufficient space whereon to build a strong fortress.' The Padishah, having followed this advice, obtained the grant, and erected the towers so as to form his own name. This may be discerned from the opposite hill above Anatoly Hissar. The name is written after the manner called Ebjed, according to which the word Mohammed corresponds with the number 92, and there are 92 towers, corners, and angles, (?) and the word Khan corresponds with 651, and there are 651 battlements. Therefore with the numbers 92 and 651, you have the words Mohammed Khan." Bianchi (French and Turkish Dictionary,) mentions this process of writing names with figures, under the word Tarickh.

\* Reis Effendy in 1841 and 1843, and Ambassador to the Court of Vienna in 1842.

† A seal in my possession, once belonging to a Persian prince, Murad Houssein, bears these words beautifully engraved in verse: "Oh Lord, grant my desires (Murad) for the love of Houssein, (the martyr)."



the moonejim bashy (chief astrologer) contains the following apposite words:—"Kully shaeen bekader" (Fate regulates all things).

After the death of Ali and the murder of his children, the Omiad Kaliphs adhered to the example of Mohammed, and wore plain seals of silver. Those of almost all sovereigns of this dynasty bore, in addition to the name, the motto, "Men's acts have all their recompense." The Abbasside Kaliphs also restricted themselves to the use of plain silver seals. Some, for instance that of Haroon al Raschid, were engraved with the additional words, "Servant of God, reposes entire confidence in Him, the one and inseparable, with sincere and upright heart." Others added to their names some moral or philosophical sentence indicative of their feelings or actions, such as, "The flash of the sabre is the lamp of the brave;" "The welfare of subjects is the rose-bed of princes;" "The justice of monarchs is the poor man's buckler."

Others merely bore their touhra, fancifully designed in the manner above exemplified. This custom was adopted and maintained by the house of Osman, with this difference, that the imperial seal was and is of pure gold, and contained no other addition than a small monogram in the upper corner, designating the title assumed by the Sovereign, such as "The conqueror," "The saintly," "The just," "The victorious," in the manner seen over mosques or public edifices erected by divers sultans. When these titles were not added, a flower was substituted, as is the case with the present Sultan Abdoul Medjid (servitor of the church\*).

The reigning monarch has three seals of different sizes,

\* The title given to British Sovereigns, Defender of the Faith, (Hamidinn), has been borne by several Kaliphs.

all of emerald set in gold, with the same inscription or monogram. The first is a small seal, which his Imperial Majesty always carries about his person, and hands to his secretary when required. The second is somewhat larger, and is intrusted to the khasnadar oosta (grand treasurer) of the harem, who employs it for all matters that concern her department. The third, or great seal of state—"imperial seal"—is confided to the Sadry azem (grand vizir), who is also termed the vekily mootlak, absolute representative, or alter ego, of the Sultan\*.

This seal bears some analogy to the great signet of England, confided to our Chancellor, and is the symbol of the highest authority. When a grand vizir is dismissed, the edict generally informs him and the world that he is "graciously permitted to proceed to his yally, or konak, there to repose from the fatigues of over-arduous labours." An officer of the Sultan's cabinet, having received this edict from the Sovereign, hastens to the private residence of the person dismissed, and, after exhibiting the firman which contains the nomination of a successor, demands from him the imperial seal. This usually occurs in the afternoon, when business at the Porte is completed.

On the following morning, the same functionary, accompanied by the grand master of the ceremonies, proceeds to the abode of the successor, who, being aware of the honour conferred upon him, advances to the door of his apartment, and, having heard the contents of the firman, and received the seal with the same deference that he would show to the Sultan's person, places the signet in

\* Sadry azem means literally a "seat of elevation." The word Vizir is from the Arabic Vezr, a load, and thus indicates one loaded with public affairs. Sadry azem is usually pronounced Sadrazan.

his bosom, where it is supposed to remain night and day, so long as he holds office. Those ceremonies being terminated, the new vizir proceeds in state to the Porta. There he finds the numerous heads of departments and subordinates prepared to compliment him, and receives his predecessor's portfolio of office carefully sealed. The different ministers being assembled, the new vizir breaks the seal in their presence, extracts the contents, and forthwith commences business. An early and appropriate day is then fixed upon for his proceeding to return thanks to the Sultan, or, as we should term it, to kiss hands.

The chiefs of all departments of state have their respective seals of office, engraved with their official titles. That of the Grand Vizir, which is distinct from the Imperial seal, runs thus:—An Ajeneby Bab-y-Alyee Devlet Alya (from the Sublime Porte of the Ottoman Empire). That of the Reis Effendy is thus worded: Nazarety Omooree Kharijyee Devlet Alya (from the Minister of Foreign Affairs of the Ottoman Empire.)

The form and quality of paper to which seals or signatures are officially applied, are strictly defined. They are of four kinds. Of these, the seals and signatures differ, or are omitted, according to circumstances. Thus,—

1. Private or common notes, written upon half a sheet of paper, are neither doubled nor signed. When finished, they are rolled up and pinched at the extremities. The flat, pliant wax, in general use, is then coiled round, and the ends of this wax being pressed firmly together, the small personal signet is applied upon it.

2. Letters of more important character, from heads of departments to colleagues or subordinates, are written

upon a long sheet of paper, doubled vertically. When completed, they are signed with the writer's name, and, being folded laterally, are placed in a long envelope, shaped like the English official cover, and sealed with three seals. But generally the latter are inscribed with a motto, and not with the signature or name seal, one or both of these being within.

3. Diplomatic notes, written by, or in the names of, chiefs of departments, are not usually signed. But the minister adds the date, and the official seal is upon the envelope, whether of paper or gauze. A foreign diplomatist, probably ignorant of this custom, recently returned a note of this kind to the Porte; stating that, there being no signature, he knew not whence it came. This was a sturdy imitation of a scene that had occurred between Tahir Pasha and the Grand Vizir. But the Reis Effendy showed himself more complaisant than the latter. He returned a satisfactory explanation, saying the while, "This man would find dirt in Paradise."

4. Ministerial notes, or vizirial letters, are written upon a long sheet of strong, glazed paper, with a broad margin, and a space of two or more inches between the lines. These are stamped with the minister's name, and sometimes signed also at the conclusion. They are folded in envelopes of gauze or paper, and sealed with the official signet, on hot or cold wax.

The skill of Stambol engravers has fallen off considerably within the present century. The most celebrated artists of the day are Yumnee and Izzy Effendys. The former, a young man, promises to attain great perfection in his art, unless he loses ground by the time employed on the pilgrimage to Mecca, which he undertook in 1843. A young engraver named Mustafa

is likewise skilful, and is among the most remarkable for obliging manners and reasonable prices. But none of their performances are to be compared to those of the profession in the seventeenth and eighteenth centuries, or even to those of Rhamy and Fenee Effendys, the first of whom was a Mevlevy dervish, whose exercises turned both body and brain, so that he died insane in 1806; the second, less devout, died in 1834.

The Stambol engravers were, however, far inferior in their best days to those of Ispahan. Seals and talismans cut by the latter, whether ancient or modern, bear a much higher price, and are infinitely superior in delicacy of execution to those of Constantinople. This superiority of the Persian over the Turkish engravers is observable in stones and seals set in silver, or in stones not mounted, and commonly called talismans. The latter are of various sizes, but generally cornelians and agates of oval form. The inscriptions consist of passages from the Kooran, or moral sentences, in the finest and most erudite characters.

Prices differ according to size, length of engraving, and antiquity. Sometimes a thousand or twelve hundred piastres are demanded, but fine specimens are now and then found for three hundred and fifty to five hundred. Common specimens are still cheaper. The value of a talisman, in the opinion of the Turks, depends much upon the efficacy and sanctity attached to the inscription, or to the stone having, perhaps, belonged to some sainted sheikh, or to its having been carried to Mecca and rubbed against the black stone of the Kéaba. The principal merit in the eyes of Frank collectors is antiquity and fineness of engraving, and the more so, since antique talismans are rarely met with in the bazars. In fact, Turkish engravers would rarely waste their time in pre-

paring talismans, for which there is little demand among their co-religionists, were they not enabled to sell them, now and then, to Frank travellers.

Modern talismans may be easily recognised by the coarseness of execution, and their being for the most part in colloquial Turkish, engraved upon pale red, white, or greenish cornelian.

Arabic talismans, or those in Kufic characters, are rare; but still more rare are the cylindrical or barrel-shaped seals of Babylon. The latter seldom find their way to Constantinople, where, from ignorance of, and indifference to, all subjects of antiquity, not immediately connected with their own faith, these interesting relics of ancient art are neither prized nor sought for by Turks. Some specimens may nevertheless be met with, but not in the engravers' bazar.

The dealers in such articles are Arabs, or Armenian merchants from the interior of Asia; and retailers are generally Greeks and Armenians, belonging to that class to whose rogueries there are only one or two exceptions named elsewhere. But strangers, visiting Constantinople, have little chance of purchasing additions to their collections of gems, intaglios, or antiques of any kind, save through the agency of these men, and even then they incur risk of being deceived with spurious specimens. It is well known that manufactories for such articles are established in Italy, and that their productions are forwarded for sale to the Levant. The Pera dealers have, moreover, their regular customers, who gladly purchase all rare or valuable articles, and leave the refuse to travellers.

Even these collectors find difficulty in procuring Babylonian or ante-Alexandrian specimens, which are found among ruins of those periods. These antiquities consist

of cylinders and seal rings, either of baked clay or some hard natural substance. The first are from four to six inches long, conical or barrel-shaped, and covered with cuneiform letters. The inscriptions, in all cases, appear to have been impressed before the clay was hardened by exposure to heat, and are written in the most complicated Babylonian character.

They are met with among the ruins of Babylon, Nineveh, Resen, and other cities of the same remote period. Cylinders of harder material are rarely found but at Babylon. Mr. H. A. Layard, who minutely explored these parts during the year 1842, was unable to discover them elsewhere\*.

These cylinders are usually from an inch to an inch and a half long, and one third of an inch in diameter at the base, of pure cylindrical, or, as it now and then occurs, of barrel shape.

They are frequently of cornelian, onyx, common agate, and blood-stone, or of more precious substances; but more commonly of a black composition, the exact nature of which has not, I believe, been decided. Symbolical or fantastic animals, such as are seen among the sculptures of Persepolis and elsewhere, and human figures representing divinities and priests of the Magian religion, are engraved upon these cylinders, and generally accompanied by two or more perpendicular cuneiform lines. Sometimes the whole cylinder is occupied with figures,

\* M. Botta, French Consul at Mossoul, a gentleman of extensive Oriental erudition, has commenced excavations and researches at Nineveh, which may prove beneficial to antiquarian lore. Whilst Mr. Fellows is engaged in Syria, other Englishmen have not been idle elsewhere. Lord Eastnor has, with praiseworthy zeal, devoted time to exploring the ruins of the ancient Cyzicus, hitherto little known.

and has no inscriptions. The smaller articles of this class are invariably drilled vertically, so as to admit a string. They were probably worn as charms.

Seal rings of the same material as the smaller cylinders, roughly executed and without metal setting, are more common. They bear the figures of animals, generally goats or lions, and sometimes human busts or birds. Babylonian bricks, with arrow-head inscriptions, are well known to antiquarians. They are found in various parts of Mesopotamia, Assyria, Babylonia, and Samaria, and among all ruins designated as Babylonian.

Square tablets of baked clay are also frequently discovered among these ruins, having cuneiform inscriptions, to which are added impressions of seals. These appear to have been legal documents testified by witnesses.

Greco-Babylonian antiquities form a higher and distinct class. They consist of cameos, intaglios, coins, medals, and sometimes also of small figures of men and animals, delicately executed in silver or brass. The coins are those of Alexander or the Seleucidæ. But there is the less excuse for my wandering so far from the subject immediately before us, as specimens of these rare and beautiful antiquities seldom find their way to Constantinople, and are never met with in the Hakaklar tcharshy.

It would be superfluous to dilate upon the antiquity or general belief in charms and amulets, which, even at the present day, is not confined to Orientals. Implicit confidence in the efficacy of talismans, charms, and relics, is, perhaps, more deeply rooted in some Christian lands than in the East. Indeed, the religious exaltation and superstition of some Christian populations equal, if they do not surpass, those of Moslems.



Turkish talisman engravers, feigning ignorance of the antiquity of the art, affirm that the first specimen was engraved upon a piece of white agate by one of the Prophet's disciples, named Aksha Beny Hashem. Having seen Mohammed performing his ablutions, and perceiving the large mole, or stigma, that was imprinted between his shoulders, as it was supposed by the hand of the Almighty, the disciple engraved a likeness of this upon a small fragment of agate, encircled it with verses from the Kooran, and wore it himself as a talisman.

Having constantly enjoyed good health, and escaped unscathed from various desperate encounters, in which the Prophet and his followers were engaged with the Koureish, Aksha Beny Hashem attributed this good fortune to his talisman, which had been approved of and sanctified by his patron. This being known, many persons employed him to engrave similar amulets; so that he thereby obtained wealth and immortality. It is said that one of these talismans was found at Cairo when Selim I. conquered Egypt, and that it now exists among the relics preserved in the Holy Chamber of the Seraglio.

Engravers' shops are open at the sides and above, but have a small recess or back chamber for work, prayers, or receiving visitors. The different specimens, consisting of agates, cornelians, porphyry, blood-stones, chalcedony, &c., are kept in saucers, placed in small glass cases, resting upon a portable locker. The master generally sits in the front shop, and pursues his delicate avocation, aided by one or more workmen, undisturbed by the passing crowds. Most of them, however, shake off their wonted apathy, and, keeping a watchful eye on Frank visitors, seek to attract their notice with the fascinating words, "Telesm! Telesm! Capitan."

These engravers must not be confounded with lapidaries, who are principally Jews, and have their workshops in one of the lateral streets, contiguous to the Mahmoud Pacha gate of the bazars. The latter purchase stones, by wholesale, from Arab or Persian dealers, who, upon their arrival at the Khâns, send round to invite customers. The Hebrews then retail the stones, cut and polished, to engravers.

It is difficult to assign prices for engraved stones. The value depends upon quantity and beauty of execution, the merits of which can be appreciated by those only who are intimately versed in the intricacies of fine calligraphy. Agate or cornelian talismans, about one inch long, and of ordinary character, vary from two hundred to three hundred piastres; nor is this price excessive, when it is considered that from ten to twenty days' labour are required. Small blood-stones, agates, and cornelians suitable for rings, cost about eight piastres, and the engraving of two or three words, neatly ornamented, from twenty-five to forty; but it is only by experience and comparison that engravings can be justly valued.



NARLIN (PATTENS); KOORNA, (FOUNTAIN IN BATH.)

## CHAPTER V.

OZOON TCHARSSHY, LONG MARKET; HOUSEHOLD FURNITURE; WEARING APPAREL; MARRIAGE CEREMONIES.

Massive wooden gates divide the engravers' street and two Byt Bazars from Ozoon Tcharsshy. The latter, being occupied by a variety of trades intimately connected with domestic and familiar usages, deserves detailed notice.

The first portion is crowded with dealers in coarse

muslin and cotton handkerchiefs, embroidered in gold and coloured silks by the Christian and Jewish women of the Fanar, Vlanga Bostan, and Balat. These are generally employed for carrying fruit and other articles, as hand-baskets are considered *infra dignitatem*. Even female slaves accompanying mistresses to market carry purchases in handkerchiefs or cloths, held under their ferijee.

The most remarkable articles seen on both sides of this crowded thoroughfare are, sarik (turban winders) of divers colours and materials; ootchkoer (long stripes of linen embroidered at the extremities), for running through and supporting the broad hems of trowsers or drawers, which latter are worn by all classes and at all seasons by day and night; kooshak and mamtina (girdles of red woollen or other stuffs) worn outside the waistcoat by the peasantry and lower orders. In these are deposited knives, poniards, pocket-handkerchiefs, ink-stands, &c.

The common people are so much attached to girdles, that even soldiers generally wear them under their uniforms. This custom, however disagreeable to the eye, is permitted upon hygeic principles. Habituated as these poor men are from infancy to wear girdles, and to preserve the abdomen as warm as possible, and subject as all are to inflammatory and gastric complaints, these girdles are considered by them as necessary to health and comfort. The result is a complete disarray of the figure, and thence a most mis-shapen soldier\*.

\* With the exception of the lancers of the guard, who wear scarlet hussar dolmans, neatly embroidered, and the marines, who also wear scarlet round jackets, the uniform of all troops consists of blue trowsers and

Accustomed from childhood to ease of limbs, and to be clothed in a manner suitable to local tastes, faith, and climate; having no good models before them, and no *esprit de corps*—this latter virtue having perished with the Janissaries—Turkish soldiers always appear stiff and suffering when strictly accoutred, and deplorably slovenly when abandoned to themselves, which is generally the case. For, provided the regulation uniform appear outside, no trouble is taken to ascertain the quantity of clothing underneath. Thus they commonly wear two or more waistcoats, and often a quilted coatee, with wide drawers, thick waist-girdles, and various other portions of ordinary attire, under the jacket and trowsers. Lieutenant-General Jochmus, a *ferik* in the service of the Porte, proposed to modify the regulation-dress by introducing uniforms somewhat similar to those worn by the Egyptian troops, which are well suited to the habits, religion, and climate, and to military purposes. But the jealousy always exhibited towards Christians in the Ottoman service, combined with other ill-founded notions, induced the Serasker to reject this useful modification.

The next articles that attract notice in Long Market are *ihrams*. These are of two kinds. The first consist of oblong, elastic blankets, principally manufactured at Philippopoli. Those in common use are scarlet and blue.

single-breasted round jacket of coarse cloth. The only relief to this is a red front to the collar, with the regimental number on a small brass plate, and red edging to cuffs. White cross-belts and red fez, with blue tassel, an ill-packed knapsack, and slip-shod shoes, complete the dress. Foot-straps have been unwisely added. These articles, always embarrassing to soldiers, are utterly inappropriate for men who are compelled to take off shoes five times daily for prayer, and can only enter their guard and barrack-rooms barefoot.

Purple is reserved for Sultans and Validas, and green for Prophet's kin. The ends are ornamented with gold fringe, and the price varies from ninety to two hundred piastres. These ihrams are sometimes spread over divans, and placed in kayiks. They are invariably employed also to cover the tilts of arabas, the fringed ends being suspended over the extremities.

The appearance of many of these arabas, covered with bright-coloured, gold-fringed ihrams, drawn by sleek and stately oxen, fantastically adorned and harnessed, gives to places of public resort an air of brilliancy and originality that defies description, and cannot be faithfully rendered by the most vivid colourist.

The snow-white yashmaks and many-coloured ferijeas of the fair Turks harmonize pleasingly with the vehicles in which they are seated, while the sober pace and mild expression of the white oxen attached to these cars are in accordance with the grave deportment of the people. Were Turkish ladies, dressed as they are at present, to be seated in London equipages, they would appear as much out of place and character, as Christian ladies in European dress, when reclining upon the cushions of arabas.

A witty contributor to the Quarterly Review fell bitterly upon a French sçavant, some years ago, because the learned antiquarian declared that his classic meditations had been disturbed by the apparition of a smiling English handmaid, with green veil and pink spencer, at the foot of the great Pyramid. Now, at the risk of encountering similar shafts from the same or from other congenial quivers, I will venture to assert that nothing can be more out of keeping, nothing more calculated to disenchant and materialize, than the small flaunty hats,

unveiled faces, and oftentimes half-veiled persons of European ladies, when mingling with close-veiled and picturesquely-clad natives upon the banks of the Bosphorus.

With the one, imagination enjoys full scope, and poetry acquires increased fervour; with the other, idealism is dispelled, and prose doubly materialized. One lady, and she of high degree and mature age, visited the Bosphorus within the last five years, and carried this ingenuous frankness of attire, this open game of millinery, to wondrous extremes; so that Turks and Christians turned aside, and sought by averted looks to supply that negative covering, which the fair wanderer had apparently cast to the Danube nymphs on her passage through the Iron Gates. Saving the traditions of Eve, so much nakedness had never been heard of in the land.

An unpleasant adventure recently occurred to an English gentleman and his wife travelling from Jerusalem to Damascus. They were encountered by a band of Arab robbers, who, not content with plundering the good couple of all raiment, compelled them to walk many miles, arm in arm, attired as our first parents were attired before the fall, until they approached Damascus. There the lady took refuge from inquisitive eyes in a tank, till her husband met with two passengers willing to lend their camel-hair cloaks, which enabled the denuded pair to enter the city, and to conceal all and more than the lady of high degree had taken pains to exhibit.

The name of ihram is also given to the penitentiary mantle, worn by pilgrims during the ceremonies and sacrifices at Mecca. It formerly consisted of two square and seamless pieces; one being rolled round the head,

and the other serving as a wrapper to the body. But the fashion has changed, and ihrams, made at Constantinople, consist of one piece, twenty-six feet long and six wide, which is rolled and draped round head, shoulders, and body.

The adoption of this garment, and the laying aside of every other article of dress, are imperative upon all male pilgrims, at the moment they approach the first limits of the holy territory, which is invariably arranged by the director-in-chief of the caravan, so as to take place on the 9th of the month Zilhidja; that is, on the day preceding the eve of Courban Beiram. Females are likewise bound to adopt the ihram, but are excused from setting aside other garments. Men may also retain the girdle containing their money and jewels, a sabre, a signet-ring on their finger, and a Kooran suspended in a bag from their necks.

The ihram must be worn until all practices of the pilgrimage are fulfilled. Many ultra-devout persons assume this emblem of contrition as early as it is permitted by law, that is, forty days before Courban Beiram, and consequently on the 1st of Zilcada\*. When the ceremonies are completed, and the ordinary dress is resumed, the generality of pilgrims carefully fold up and preserve their ihram, that they may be converted into winding sheets, when they are called away to those regions of forgiveness and enjoyment, which the common people suppose to be the indubitable award of all those who have accomplished the duties of pilgrimage.

Ihramjee compose a numerous company, and are busily employed throughout the year in preparing these wrap-

\* This restriction is enforced, in order that the mantle may not become worn by common exposure, and also as a protection to health.



pers for the departure of the caravan from Constantinople. The trade venerable Khadija, the Prophet's first wife, as their patroness, she having woven the first penitentiary garment assumed by her husband, whilst her hand-maids performed the same service for his favourite disciples.

West of Ozoon Tcharsshy are numerous alleys, traversing each other in such confusion and intricacy as to render correct delineation of their position extremely difficult. These comprise Yorganjylar Market (see m, m, m, in plan), and are tenanted by dealers in yorgan (coverlets), yasdik (cushions), carpets of all kinds, and mattresses for divans, called mindér by Arabs and Turks. The European designation divan was probably given to mindér, because persons holding divans or councils are usually seated upon cushions. Thus the destination was mistaken for the article itself. In modern times mindér have been made up on wooden frames; but formerly they consisted of two or three narrow mattresses, stuffed with straw, hay, or wool, more or less like our Chancellor's woolsack, which is, in fact, a true Oriental mindér.

Divans are sometimes called sofa by the Armenians. This word is derived from saffeh, an elevated platform. Our "sofa" is evidently taken from this. But the word sofa is exclusively applied by Turks to a large ante-room, generally to be found in their houses, and which in earlier times was constructed upon an open platform in the courts of mansions and villas.

In Turkish habitations, the framework of divans generally consists of rough wooden planks, over which is placed a long narrow mattress, filled with wool or straw. This is covered with printed cotton, chintz, or cloth, bordered with fringe, and frequently festooned. In

wealthy houses, these covers are of costly materials, such as silk or velvet, embroidered with gold or silver, the frames of carved wood. At the back and extremities are thick cushions of the same materials, and a long strip of white linen is stretched over the seat and cushions from end to end to preserve them from being soiled. These strips of linen, which can be removed and replaced in an instant, are kept carefully stretched, clean and free from creases.

The left hand is the place of honour upon all occasions, and nice etiquette is observed in ceding or retaining this position, upon the entrance of superiors, equals, and inferiors. One Turkish gentleman stated that, in order to avoid embarrassments, he always placed a pile of books in the left corner of his divan. The mindér or sofa occupies the whole front of apartments nearest to the street. They are straight when there are no side windows, and angular when the apartment is provided with a shah nishan—a Persian term, meaning a royal seat. These shah nishan are projections, like glazed balconies, and are seen in almost all habitations. They have several front and one or two lateral windows, so that they command views on three sides.

Great ingenuity and equal caution are displayed in the construction of shah nishan. Care must be taken that the lateral windows do not look into, or obstruct the view from, houses on each side. The schemes employed to avoid these difficulties, and yet to obtain the desired prospect, give rise to that extreme irregularity and variety of architectural design observable in all Turkish houses.

Although police regulations relative to the cleansing and good keeping of public thoroughfares are much neglected, the laws concerning the construction of houses

are imperative and nicely defined. In order to insure direct compliance, and to preserve some degree of regularity in the construction of houses, and the laying out of new streets, Bajazet II. established a council of architecture, and placed at its head a *mimar agha* (master builder), or President of the Board of Works. No private abode can, therefore, be erected or rebuilt, without this officer's sanction, and according to the plan laid down or approved of by him—that is, as far as regards height, frontage, aspects, and disposition of *shah nishans* or other chambers liable to interfere with the privacy of neighbours.

Restrictions are also placed on the projection of roofs, and on that of water-pipes and gutters, so that passengers may not be incommoded by drippings; but these rules are little attended to, and the stoutest umbrella is an insecure protection against the torrents that descend at certain seasons from the roofs of houses. Strictly speaking, houses ought not to exceed thirty feet in height, or to be composed of more than two stories; nor should they encroach upon the straight line of public way. But these regulations are constantly evaded, and the *mimar agha* and his subordinates derive increased emoluments from bribes and hush-money, given in exchange for permits of departure from rules.

The only clause rigidly adhered to is that respecting windows overlooking gardens and apartments of neighbours. The jealousy which exists in all countries, as to perforations in walls of separation, is carried to extreme lengths in Stambol. No man dares to contravene the laws on this subject; or, if he be powerful enough to do so, nothing can prevent his neighbour from erecting, at the expense of the former, a wooden screen, which serves

to shut out intrusive eyes. By this means the person contravening obtains light, but does not gain prospect.

In proceeding up the Bosphorus or through the city multitudes of these screens present themselves. They are constructed like Venetian blinds, fixed to upright poles from fifteen to twenty feet high, and act as substitutes for the lofty walls which inclose the courts and gardens of all imperial palaces and first-class mansions. Privacy is the paramount object of all proprietors, and the laws that guarantee this privacy and inviolability are so rigidly observed, that the expression "his house his castle" can nowhere be more aptly applied. It is only in extreme cases that the police can enter private dwellings, and then the utmost delicacy must be observed in obtruding upon harems.

The internal distribution of Turkish houses is as varied as their exterior. The general purposes are, however, similar. The entrance is, with few exceptions, through a double door, furnished with a brass knocker. This door, guarded by a respectable grey-bearded porter, is large enough to admit horses and vehicles. Behind this is a swing-screen, suspended like a gate, which, when the front door is opened, prevents passers-by from seeing into the vestibule or court. On one side is the staircase leading to the salamlyk, mabain, sofa, and other apartments appropriated to males; and on the other is a door conducting to the harem stairs. On the same side as the women's door is the swivel-box, intended for communicating with the harem kitchen, which is always on the ground floor.

Cellars not being required, their places are occupied by cisterns for rain water. Upon ascending the staircase, at the bottom of which is an elevated marble or stone

slab, for mounting horses or carriages, a door opens from the first landing-place into the rooms of the men-servants or slaves—a kind of entresol, where several are lodged together. These rooms, called *kogash*, may be likened to our pantries and servants' halls. At this point the staircase is frequently divided by a door, which keeps the upper stories warm, and separates menials from masters at night. The landing-place of the first story consists of a spacious, unfurnished gallery, called *sofa*, or *divan khana*. This serves as an antechamber to apartments comprising the *salamlyk*, whence there are communications with the harem. In the abodes of great men one of these antechambers is called the *mabain*, in which secretaries and superior attendants await orders during day and sometimes sleep at night.

Some of these apartments are of large dimensions, and so thickly set with windows on two or more sides as to resemble green-houses. The ceilings are invariably of wood, carved and divided into square or lozenge-shaped compartments, sometimes painted with flowers or arabesques. The intervening mouldings are painted or gilt. The height is rarely proportioned to the extent. Sometimes, as for instance in the mansions of Halil, Khosref, Reschid, Riza, Tahir, Raouf, and other eminent Pashas, the walls, ordinarily of plain stucco, are wainscoted, and painted in imitation of flowers, fruit, and landscapes. Paper or other covering to walls, even in the imperial palaces, is unknown.

In proportion as intercourse with Europeans extends, fashions and customs vary, so that an important change is rapidly taking place in the furniture of houses. Thus, in those of wealthy persons, chairs, sofas, tables, consoles, mirrors, wardrobes, chandeliers, and a variety of western

essentials may be seen. Indeed, the Sultan's private day-apartments, at Tcheraghân and Beshiktash, are furnished more in the European than Oriental style. Fire-places or stoves are alone wanting to give them the appearance of the most commodious French or German saloons\*. The middling classes are also making some progress, but in general they retain their ancient simplicity. Their furniture is limited to divans, mats, carpets, and a few pieces of glass or porcelain placed in wooden niches.

Although the wooden galleries (tchardak) generally raised upon the roofs of Christian houses at Pera and Galata, are forbidden at Constantinople, many houses are provided with a chamber raised above the upper story†. This chamber, having windows on all sides, corresponds with the Belvideres of the continent, and is termed Jehân Numa (world displaying), as extensive views are obtained from it. Splendid specimens of these elevated apartments may be seen above the salamlyk and harem at the palaces of Tcheraghân. But their construction gives rise to repeated discussions and law-suits, from their looking into other people's premises. He who possesses the greatest power or most extensive means of bribing the mimar agha, generally triumphs.

The Turks are fastidiously careful in the distribution and arrangement of certain portions of their houses essential to health and comfort; and in this respect their habitations are infinitely superior to those of Italians,

\* The Sultan's cabinet, in which is a piano-forte, contains a large fire-place after the Oriental fashion. This consists of an aperture in the wall, protected by a brass guard.

† Tchardak are forbidden at Constantinople, because they would enable persons to look into their neighbours' premises.

Spaniards, Portuguese, and other more civilized people. These apartments are politely designated edeb khana (abodes of decency). They are spacious, airy, walled and floored with marble, most abundantly supplied with water, and generally provided with a small antechamber, in which a semi-circular koorna (fountain); such as are used in baths, is affixed to the wall, and communicates with the inner compartment. A pair of wooden naelin (pattens), with an earthen or metal ewer, form part of the accessories. Each story and suite of apartments is provided with one or more "abodes of decency;" and in families, where there are more than one wife, each lady is specially entitled to one of these retreats. In the Sultan's palaces they are richly ornamented with sculptured marbles, and are in keeping with the admirable cleanliness that distinguishes the interior of higher class dwellings in Constantinople.

In almost all large Turkish houses, one or more baths are erected and attached to harems; so that the ladies or masters can enjoy this luxury at home. These baths are small, but neatly fitted up, and similar in their arrangements to the large public hammams. In short, it may be affirmed that, in all matters concerning health and personal cleanliness, the distribution of Turkish houses is equal to that of the most luxurious Western cities, and far superior to those of many which boast of more refined civilization. The principal architects, at the present day, are Armenians, who for the most part employ workmen of their own faith. In these operations, however, carpenters are more necessary than bricklayers or masons, whose duties are limited to foundations and roofs—all intervening parts, excepting the edeb khana, kitchen chimney, and bath, being of wood.

Yorganjee also make shilty, (thin mattresses) stuffed with cotton. These are placed upon the ground on the side of the room, with the back leaning against the divan, and are the favourite seats of masters and mistresses in their private apartments. Those who read or write much prefer this position to sitting upon their divans, unless it be at their yallys, whence they may enjoy lovely prospects and refreshing air. Shilty are made of coarse linen filled with cotton, and covered with chintz or richer materials. The cotton is beaten and cleansed by the halladjee, whose shops are frequently met with. These men hold a long bow, with a wire cord, in the left hand, and in the right a box-wood mallet. They strike the cord with the latter, and thus cause the vibration to sift and separate the cotton scattered beneath. When duly prepared by this method, the cotton is laid between two pieces of coarse linen, and lightly sewed at intervals. A piece of figured chintz or other stuff is then laid over one side, and neatly wadded. A calico sheet is added to the reverse side, and the edges, being folded over about four inches, are sewed down. One or more of these coverlets serve as quilts and blankets, and are both light and warm. Quilts somewhat similar are common at Frankfort and in the Rhenish provinces.

Mattresses (mindér or dooshek) are made in the same manner but generally of wool. Two are usually employed. In this case, the lower mattress is merely a thick sack, filled with Indian-corn straw, and the upper of cotton, wool, or hair. The sheet is sewed to the upper surface of the latter, and is removed only when washing is required. It is generally of coarse calico, or of the material, part silk, [part cotton (birunjuk), em-



ployed for shirting. Sometimes these sheets are of extraordinarily fine texture, and are interwoven with strips of silk, resembling bands of satin ribbon. A bolster, stuffed with cotton and covered with a case of birunjuk, embroidered with silken flowers, and a small square pillow of the same materials, support the head.

The outer coverlet is sometimes made of merino or Angora "chaly," beautifully embroidered and tastefully quilted. This operation is generally performed by the ladies and slaves of the family, who are as proud of their embroidery as the good housewives of England or Germany. At first, Turkish beds placed on the ground and destitute of elasticity, appear hard and inconvenient, but short practice familiarises strangers to their use, and renders them as agreeable as those of Europe. They are always preferable to the stifling feather-beds of Germany. In winter, however, the draughts of air entering beneath badly-closing doors, and through ill-fitting windows, expose sleepers to colds that might be avoided if the mattresses were elevated upon frames. On the other hand, the practice is convenient, for the whole of the bedding is removed at sunrise, and deposited in one of the large closets (youk) which are constructed in all rooms destined for repose. In the mean time, bedsteads of iron are introduced in all government hospitals, barracks, and academies, and are considered essential to the health and comfort of soldiers and students.

In imperial palaces and those of sultanas and great personages, the various articles of bedding are extremely rich. The coverlets, for instance, of Merino, Angora, Chaly, or Lahore stuffs, admirably embroidered with coloured silks, representing foliage, flowers, and ara-

besques, are of silk encrusted with gold and silver embroidery, interwoven with small pearls and turquoises. The pillows and bolsters are similarly ornamented, with the addition of large tassels of gold, and silk or seed pearls at the extremities, and the sheets of birunjuk as fine as the most delicate cambric. During summer, djebinlik (mosquito-nets), of Tripoli gauze, sprigged with gold, are suspended by hoops over the sleeper. On the death of exalted personages, many of these rich and beautiful articles, nearly as bright and untarnished as when first made, are sold to the bazar yorganjee, who have their stores in the small contiguous khans. There they may be found in abundance, as the dealers do not expose their most valuable articles in open market.

The yorganjee form a numerous corporation. A portion of them have a bazar at Galata, but they deal only in inferior articles. The price of common bed-quilts, covered with chintz, varies from forty to sixty piastres, that of mattresses from twenty to thirty, and bolsters from eight to twelve, so that a Turkish housekeeper can procure an excellent bed for less than one hundred piastres.

According to tradition, quilted coverlets were not introduced until the marriage of the Prophet's daughter Fatmeh with Ali. Prior to that event, bed-coverings consisted of rugs of camel-hair or some other coarse material. The marriage being announced to Mohammed's disciples, one of them, a native of the Punjab, set to work and converted a noble Cashmere shawl into a coverlet and presented it to the Prophet, to be added to his daughter's marriage presents. The fashion spread rapidly. Osman, who first introduced rich furniture and extreme luxury into the hitherto simple abodes of the

Kaliphs, ordered quilts of unrivalled magnificence, embroidered with pearls and precious stones, and presented three or four to his daughter, the beautiful Umm Gulum, upon her marriage with Emir Ben Rakiya, son of Omer. Osman is, consequently, respected as patron of all yorganjee\*.

It is affirmed, and this upon authority not to be doubted, that, when kadiuns enter the Sultan's sleeping chamber, which does not occur until His Highness has retired to his couch, they approach the foot, lift up the coverlet, and raise it to their forehead and lips. After this mark of obeisance, they make their way into their resting place by gliding upwards. The same mark of deference is paid to Sultanas by those who are honoured with the hands of those illustrious ladies. The husband in this case waits until he is summoned, and, having reached the foot of the couch, performs the ceremony of bowing and raising the quilt to his forehead, after which he is permitted to attain the bower of felicity by the same "sliding scale."

When Shah Sultana, sister to Selim III., was married to Kara Mustafa Pasha, her Highness established the superiority of her rank over her husband in a summary manner; and this upon their marriage night. The impatient Pasha, not aware of the fiery and capricious character of his imperial bride, vainly waited until within an hour of dawn for the wonted summons to the nuptial chamber. At length, fearing that the muezinn would announce morning prayer before he could enter his wife's apartment, and that he should consequently be accused of neglect, he set aside his twentieth pipe, and boldly proceeded to the harem. Here he opened

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the Sultana's door, said his prayer, and approached the foot of the couch. Better had he disturbed a sleeping lioness. As he was in the act of stooping to kiss the hem of the coverlet, the recumbent Sultana cast him prostrate with a blow of her foot. Then, springing from her couch, she flew at his face, and, in spite of his supplications of "My Sultana! my soul! my lamb! corner of my liver! Amân! amân!" (mercy!) she lacerated his cheeks and nose so piteously, that blood streamed on the floor. Then, clapping her hands for her female attendants, she bade them drive the insolent intruder from her presence, and retired to bed to compose herself.

Not satisfied with this explosion of choler, the irritated princess proceeded next morning to the Seraglio, and throwing herself upon her knees, at her Imperial brother's feet, demanded the immediate disgrace of the "infringer of etiquette," and her divorce from "the insulter of her dignity." Sultan Selim listened attentively, and, when she had finished speaking, highly applauded her spirit and promised to admonish and chastise the husband. He then dismissed his sister, with an earnest recommendation to pardon the offender, and burst into a fit of laughter.

This merriment increased twofold when Kara Mustafa entered the presence, humbly craving pardon for the fault he had committed, and exhibiting his face miserably furrowed and scarified by the virago's nails. It nevertheless required many days' negotiation before the haughty princess could be induced to look upon the offender; with whom she continued to live upon the most distant terms.

Shah Sultana was justified in her dislike to Kutchuk Mustafa. It was this depraved and venal Pasha who,

in order to obtain the Grand Viziriat, leagued himself with Sultan Mustafa and the Janissaries against Selim III. By frustrating the attempts of the celebrated Bairactar Pasha to save Selim's life, the husband of Shah Sultana brought about the death of Selim, of Bairactar, and of the imbecile Mustafa. The Princess, aware of his intrigues and convinced of his guilt, banished him eventually from her presence, and, as some affirm, hastened his death\*.

Although this Sultana was proverbial for her impetuosity and relentless character, of which many anecdotes are narrated, she was by no means the only instance of imperious deportment of Sultanas towards individuals to whom they were married, frequently against their own desire, and invariably without previous communication or foreknowledge. With a view, however, of softening the aversion of Sultanas to these individuals, young and handsome Pashas are selected. Examples of this occurred in Saïd, Achmet Fethi, and Halil Pashas, who married Sultan Mahmoud's daughters Mihr ou Mah, Atya, and Salyha Sultanas. At the period of their respective marriages these three Pashas, all of obscure origin, and the last mentioned an emancipated slave to Khosref Pasha, were amongst the handsomest men of rank in the empire.

The first alleys branching eastward from Ozoou Tcharrshy are tenanted by a variety of trades, of which cap-makers, dealers in fez, fez tassels, silk twist, buttons, and braiding, are the most conspicuous. Since the abolition of the old costume, the number and variety of skull-

\* The site of the once beautiful palace of Shah Sultana, one of the few relics of florid Saracenic architecture (in wood), is now occupied by the fez manufactory at Eyouh.

caps, worn under the sarik (linen head-winder), have much diminished. But there still remains a bewildering variety, of which the following are the most striking, and are sold in the street called Tarpushjelar market.

1. Tarpush are stiffeners of wadded linen, serving as linings and supports to the fez, from which they are distinct. These tarpush are constantly renewed, whilst the fez can be worn many months.

2. Gidjilik (nightcaps). These are convex, ribbed, wadded, and of light felt, chaly, or merino, pink, yellow, brown, or green. Though generally reserved for night use, they are sometimes worn in privacy as a relief from the fez, and are the favourite house-cap of Armenians. Turks prefer a light wadded cap, called takka, around which they fasten a coloured handkerchief. Sleeping caps are generally of light brown felt for men, and the ladies, to whom hair papers and curling irons are unknown, content themselves with enveloping their heads in a kalemker.

3. Takka are of various kinds. Those used by the women of Asia Minor and the European provinces are generally of scarlet, amaranth, or white shalloon, lined and lightly wadded. The flat round tops are ornamented with spangles and circles of coloured thread. A handkerchief wound round this forms their ordinary head-dress, both at home and abroad. But the Stambol ladies wear a low broad fez, with thick blue silk tassels falling over the shoulders. This supports the yashmak, and gives to it that elevated appearance, which some suppose to result from a profusion of hair.

4. Kaok. These are the red skull-caps, of soft felt or wadded serge, round which those who still wear turbans wind the sarik. They are of various forms. Those worn

by the Oolema are round, flat-topped, and stitched in diamond figures or perpendicular lines, much resembling the black caps worn by French presidents of tribunals. Those used by other persons are mere oval skull-caps, of which little appears above the linen winder, except the blue tassel.

The Prophet's sarikjee, an Arab of the Kureish tribe, named Abdullah Ben Saoud, one of his earliest converts and warriors, has the merit of having invented kaooka. Prior to the Hegira, the cap was of brown felt, without other addition than a broad strip of linen thrown over it, and attached with a camel-hair cord. Being desirous to institute a head-dress different from that of the pagan Arabs, Mohammed gave a hint to Abdullah, who forthwith made a wadded, sword-proof kaook of black silk. This he strengthened by winding the cloth round in coils, so that it formed an excellent defence against "the fiery edge of the scimitar and the sun's ardent rays." Such was the origin of the turbans now generally seen upon the heads of the middling and lower orders.

But the most important branch of these trades is that of fez-sellers. These fez are of different forms and sizes. 1. The stiff shako-formed, worn by all civil and military functionaries and by the marines. The best, as to texture and colour, are imported from the province of Morocco whence they derive their name. They are of strong, but soft and elastic felt, and invariably dark scarlet. The flat top is ornamented with a large blue puyskul (tassel) of silk; of this two-thirds are left pendent behind, and the remainder is carefully combed over the top and sides, leaving a small space vacant in front. It is the custom to pass the upper extremity of

the tassel, affixed to the centre of the fez, through a piece of paper, neatly stamped, or cut by the hand, like old-fashioned watch-papers. The artists who sell them are Armenians, and form a distinct trade.

African fez, which cost from forty to fifty piastres, are preferred. Those served out to the army are made at Eyoub. Those in general use are imported from France and Leghorn, and are sold, with tassel, for thirty-five piastres. The Government manufactory employs three hundred hands, under an Armenian sub-director, and produces a sufficient supply for the army. The surplus are sold in the bazars without tassels for thirty piastres; but they are stiff, heavy, and do not retain their colour. Marines wear the military fez, but sailors find it more convenient to use those without the tarpush or stiffener inside. In lieu of this, they wear a white linen skull-cap, neatly stitched, and made by the Turkish and Greek women in imitation of those of Egypt. The loose fez, the common head dress of the Greek Rayas, is ornamented with a long pendent blue tassel.

A third kind of fez is the small skull-cap worn by boatmen, and by many private individuals when at home, and thence called itch-fezy (home or private fez). It barely covers the crown of the head, and is ornamented with a blue tassel spread equally round its circumference. It is the fashion for the boatmen of Therapia, mostly Greeks, to shave the head entirely, and to wear nothing when on the water but this skull-cap, which gives them a daring look, not out of character with their calling and habits.

Habit, from early childhood, gives to these men's bare skulls a power of resisting degrees of heat that would be fatal to unpractised brains. During seven or eight



months, the sun's rays dart upon the Bosphorus with scorching ardour, insupportable almost to those provided with hats and umbrellas. But boatmen never flinch, and work from sunrise to twilight with unabated vigour, and without the slightest evil result. This power of resistance is the more remarkable as boatmen are careful, when not rowing, to cover their heads with a large kaook, encircled with an immense black, white, or blue linen winder.

The kazasslar, or dealers in puyskul (fez tassels) and silk twist, form a numerous and wealthy company. They are almost all Armenians, Greeks, and Hebrews. The change of head-dress has added to their profits, as every individual, high or low, of both sexes, uses at least one fez tassel yearly. These are sold by weight at one piastre per drachm. Near to their shops are the manufacturers of the ornamental silk lace or braiding (arj), employed for trimming gowns and ferijeess. They are of various colours and patterns, neatly woven, and are considered as an essential finish to ladies' dresses. Sometimes they are of plain black, when worn with geranium-coloured silks; sometimes of many colours mixed, when added to silk plaids, now much in fashion in the harems; sometimes they are of gold, or gold and silk (klaptanly or ussain arj), when the entary consists of crimson or green brocade\*. These braidings are of all prices and patterns, and are made exclusively by Armenians, whose small and delicate hands are well adapted for this work†.

One of the first objects that strike travellers upon

\* Arj, strictly speaking, means a costly article, a superfluity.

† It is somewhat remarkable that, whilst the hands and feet of male Armenians are comparatively delicate, those of the women are proverbially coarse.

reaching Constantinople is the unsightly kettle-shaped kalpak worn by Armenians. A head-dress more graceless and apparently inconvenient could not have been invented; and its ugliness is increased by the wearers' heads being shaved, except on the crown, upon which the kalpak is perched. The Jewel Bazar, entirely tenanted by Armenians, derives a most formidable and dismal appearance from these caps. It is difficult to comprehend the object of those who imposed kalpaks upon the Armenians, unless it was to add inconvenience to ridicule, and to destroy, as far as possible, every trace of the comeliness with which nature has lavishly endowed this handsome race.

Having one day asked an old Armenian what was the origin of the kalpak, and why this unseemly head-dress had been selected, he replied, "Are we not Rayas? Do not the Turks desire to blacken our heads as well as our faces?" Now it appears that the patriarchs of the Armenians, and not the Turks, were the first inventors of this lugubrious bonnet. Their object was to adopt and perpetuate a head-dress that might distinguish them from the Greeks, between whom and the Armenians there exists greater jealousy than between Papists and Protestants.

These caps are composed of fine black lamb-skin, stretched upon pasteboard forms. They are made by Armenians in Kalpakjylar Tcharsshyssy. The skins are for the most part imported from Ourlak, in Russian Tartary, but the finest are brought from Khiva and Bokhara. A good kalpak costs from 150 to 200 piastres. The elderly schismatics and a portion of their families rigidly adhere to these caps, but fez are gradually substituted among the Catholics and young schismatics; and

## ARMENIAN KALPAKS.

ng all their faces will be whitened, in so far as depends upon the abolition of kalpaks.

These changes have not taken place without causing dissatisfaction and disquietude to the Porte. They have been considered as attempts on the part of Rayas to abolish the distinctions of dress, which at once point them out as dependents on the dominant race. It was in consequence of this that Izet Mohammed, Grand Vizir in 1842, issued a firman, forbidding all Turkish subjects not authorized by civil or military rank, and especially Rayas, to wear coats ornamented with frogs or braiding, and commanding those Rayas who had adopted the fez to resume the kalpak.

This firman, read in the Turkish mosques and in Christian churches, produced so much discontent among Rayas, that petitions were addressed by the syndics of the different esnafs to the Sultan, praying his Imperial Majesty to rescind the edict. The result was concession as regarded the kalpak, but it was enjoined that all Rayas should attach a strip of black ribbon to the side of the fez, or affix to it a brass gilt ornament denoting their trade or profession.

Thus, for instance, the fez of Armenian or Greek watch-makers are sometimes ornamented with a watch-plate, encircled by a gilt scroll, indicative of their craft. The council of twelve Armenian bankers, who form the Mint or Finance Committee, under the direction of the Mailya Naziry (Finance Minister), are permitted to wear the Sultan's cipher in gold on their fez. This symbol of bondage sits lightly upon their heads, being amply counterbalanced by enormous profits.

The cross-alleys contiguous to the cap-makers' stalls are occupied by venders of ferijeas worn by all classes.

This portion of female attire, without which no woman, unless a newly-purchased slave, can appear abroad, is of the same form for high and low. It is made of fine broad cloth for winter, and of light merino, chaly, or serge, for summer. The prevalent colours are dark blue and olive, but lilac, light brown, and even dark red, are not uncommon. Green is reserved for Prophet's kin\*.

The shape of the ferijee is that of a large cloak, with the addition of a square cape falling from the neck to the ground. They are sometimes lined with white or black satin, and ornamented with tassels and an edging of velvet, ribbon, or braiding (arj). Women of the higher classes generally avoid glaring colours or additional ornaments. This is observable in the harems of sultanas and grand dignitaries. The ferijees worn by Armenians are of the same form, but they are limited to dark colours. The price of a ferijee of fine cloth varies from four hundred to five hundred piastres, and when lined and trimmed reaches one thousand. Those of merino and chaly do not exceed three hundred piastres.

Among kazasslar and iprikjee (silk braid and twist dealers), are shops of saltajee, whose wares cannot fail to attract notice. They deal in women's and children's dolmans and jackets, called saltamarca, an evident corruption of Santo Marco, and a relic of the old *juste-au-corps*, worn by the Venetians when they disputed possession of Galata with the Genoese. These jackets are of light cloth, velvet, or merino, of bright colours, richly

\* Strange as it may appear, there is always a preponderance of green ferijee among that class of women who are seen loitering around the cemeteries, and whose profession in no wise tends to reflect honour upon their noble and saintly lineage. It denotes, however, the extreme poverty of the Prophet's kin.

embroidered in gold and coloured silks, without buttons, and with short half sleeves. They are worn over the entary in winter, and form a picturesque addition to the rich and original costume of the fair sex. They are, however, more in vogue in the provinces than in the capital. Ladies of fashion look upon them as gaudy and in bad taste. The latter, however, purchase them for their lovely children and female slaves, upon whose attire they lavish the richest resources of the toilet. This custom is what is termed the *grand genre* by the French; it being common for ladies of the greatest wealth and highest estate to limit themselves to printed cottons or figured muslins, while their children and slaves are dressed in rich silks, velvets, and brocades.

Upon quitting the labyrinth of shops on the eastern side of Ozoon Tcharshy, many intricate alleys are seen in the opposite direction. These are tenanted by Armenian kapamajee (ready-made clothes men), clamorous to attract customers. They deal in entary (robes or gowns) for both sexes; shalwars (trowsers) of silk, printed cotton, and figured muslin, for women; tchasgur (men's wide trowsers) of crimson, amaranth, or violet cloth, or merino; yelek (waistcoats) of silk, embroidered with black braiding, and many other articles.

This portion of the bazar is one of the first points of attraction, as the kapamajee deal in the ready-made articles which are eagerly purchased for dressing gowns, though inconvenient in form and width for the destined object. These gowns are the common robe worn by those who retain the ancient costume, and are of Brouss or Selimya silks. The price of an entary of good quality is about ninety piastres; of shalwars forty-five, and of yelek thirty. Tchasgur cost from seventy to eighty, and

are better fitted for dressing gown trousers, than the short shalwar\*.

\* The following is a list of all articles composing the attire of both sexes:—

*Female Dress.*

Entary . . .	Gown.
Shalwar . . .	Trousers.
Giumlik . . .	Chemise.
Dyslik . . .	Linen drawers.
Outchkoor . . .	Waist girdle passed through hem of shalwar.
Kooshak . . .	Shawl waist girdle.
Fotazy . . .	Head dress, comprising fez and kalemker, handkerchief, or yeminy.
Tchipehip . . .	House slippers (embroidered).
Tirlik, or tchedik . . .	Yellow walking boots.
Papooah . . .	Slippers.
Ferijee . . .	Cloak.
Yashmak . . .	Veil.
Seimen . . .	Wadded jacket, for winter.
Kurk . . .	Fur pelisse, do.

These articles are worn also by Armenian women.

*Men's Attire, Old Costume.*

Giumlik . . .	Shirt.
Entary . . .	Gown.
Djubba . . .	Cloth or camlet robe.
Tchasgur . . .	Trousers.
Don . . .	Linen drawers.
Yelek . . .	Waistcoat.
Kooshak . . .	Waist shawl.
Outchkoor . . .	Trouser girdle.
Papooah . . .	Slippers.
Mest . . .	Yellow boots.
Fez . . .	
Benish . . .	Upper robe of cloth.
Kurk . . .	Pelisse, or caftan.

The Armenian dress of males is similar in all respects to that of Turks, save in the kalpak, in the slippers and boots being of dark crimson, and in the restriction to sombre colours. The Armenians also wear clumsy Tartar boots (djismy), shod with iron cramps, in winter.

Little being known in Europe of the materials and component parts of Turkish ladies' dress, I will seek to describe them as briefly and clearly as possible, and this in the order which custom indicates their adaptation to the person.

1st. Giumlik, (shirts) are invariably made of the mixed cotton and woollen stuff called birunjuk. Formerly, the front was left open as far as the waist, and thus exposed more of nature's secrets than is accordant with European notions of propriety, notwithstanding the open-hearted candour of the lady of mature age and high degree, previously mentioned. But the fashion has been modified, and the giumlik is now fastened at the throat by a diamond, pearl, or coral button, and closed over the chest with two or three similar ornaments. The sleeves are loose, and the whole is edged with satin. The lovely Balkis has the merit of having introduced this essential article of raiment.

2. Dyslik are of calico, very wide, drawn close round the loins with an outhkoo, and tied at the knee, whence their literal name (knee things). The use of cotton stockings is gradually spreading, but they are not common, though the lower orders wear coarse worsted socks during winter. The vanity of some fair stocking-wearers having led them, when descending from arabas, to expose more of their ancles and superposed strata, than was considered correct, complaints on this score were made by sundry of the orthodox to the Sheikh Islam. This functionary, whose special duty it is to keep a watchful eye over Satan and his temptations, and to inculcate modesty and adherence to rules, issued a monitory firman in the spring of 1841.

It was thereby notified to those of the fair sex who

might adopt superfluous innovations (stockings), that they were intended as additional coverings to the person, and not as pretexts for attracting impure eyes to forbidden regions. This firman was not more ridiculous than the police order of his Majesty the King of the Two Sicilies, enjoining all female opera dancers to clothe the upper portion of their nether persons in azure blue "knee-things."

3rd. Shalwars are loose trowsers, nearly three yards wide at the waist, and diminishing to about eighteen inches at the extremity of the leg. They are drawn together and supported by an outchkoor, run through a broad hem, and richly embroidered at the ends. The extremities are fastened by loops below the knees, whence they fall in large folds over the ancles. Shalwars are made of various materials according to seasons, tastes, and fortunes.

First-class Odaliks of the palace are celebrated for the splendour of their shalwars and indeed of their whole attire. The pieces of silk or brocade, called caftan, required for their shalwars and gown, and measuring eight yards, commonly cost from one thousand to one thousand five hundred piastres. Shalwars render the same service to Turkish and Armenian ladies as petticoats and slips to those of Europe. Flannel is never used, and thus there is no danger of the eye being incommoded by those prosaic, anti-rheumatic additions to English ladies' attire, the sickly extremities of which are too often observed to emerge from well-merited obscurity.

4th. Entary (gowns) are most difficult to describe; the form, especially that of the skirt, being unlike anything within the range of European fancy. The back is closed and adheres tightly to the figure. The front is



open, much cut away, and merely closed by three or four buttons at the waist; the sleeves are tight from the shoulder to below the elbow, and, being much longer than the arm, hang down and exhibit the sleeve of the giunlik. The skirt is at least two feet longer than the person, and is divided below the waist into three breadths, the ends of which are tucked up when walking and secured beneath the waist shawl.

Entarys are made of the same materials as shalwars, and are lined with calico or silk, and trimmed with arj. They are worn at home and abroad, and, in spite of their singular conformation, have a graceful and easy appearance. It is remarked by the bazar dealers, that, whilst the dress of Turkish ladies becomes every day more simple, that of Armenian women improves in richness. The most costly stuffs, native and foreign, are purchased by the latter, while the former content themselves with chintzes and cottons. This is partly ascribed to fashion; but the truth is, that a vast portion of the wealth of the capital has passed into the coffers of the Armenians; and Rayas, being now comparatively secure from confiscation and persecution, do not scruple to adorn their persons in a manner commensurate with their riches. The splendour of the Armenian ladies' toilet, at their marriage feasts and other ceremonies of rejoicing, cannot be surpassed, albeit their taste is very questionable, and they are laughed at by Turkish women for their absence of art and fashion, as much as provincial women are criticised by the lionesses of Paris\*.

\* Some of the dresses are exceedingly expensive; a piece (kaftan) of the article called kiamhadji, manufactured in the vicinity of Eyoab and Balat, costs as much as 40*l*. The Imperial Odaliks do not appear twice in the same dress before the Sultan, and, as their toilet is paid for by the civil list, the expense is heavy. The manufacture of kiamhadji is a monopoly reserved for the palace.

5. The kooshak is invariably of narrow shawl. It is fastened twice round the loins, and the ends are turned in, and rolled flat in front. The kooshak is a receptacle for pocket handkerchiefs, and sometimes for embroidered money bags. Few ladies wear watches, and none carry poniards. Fans are unknown and parasols rare. Both are replaced by yelpazy (hand-screens of feathers). The custom of tingeing the nails with henna has been abandoned by ladies of quality, who have for the most part adopted thread-gloves.

6. Tchipschip are worn at home only. Yellow boots and slippers are reserved for going abroad. The customs attendant upon the use of these articles have been described when we visited the shoe market.

7. Fetaza. The head-dress consists of two parts—the fez and yeminy (handkerchief). The former are of the finest felt, broad at top, and ornamented with a rich blue tassel, spread over the crown and falling a few inches down the back. The fez is set back on the head, and the crown is frequently ornamented with rays of diamonds, rich embroidery, or coils of pearls. Yeminy are the coloured muslin handkerchiefs, called kalemkery, described elsewhere. They are doubled across the front of the fez, so that the double is attached over one ear, and the ends, fastened above the other, hang down a few inches. It is upon these yeminy that ladies affix diamonds and other jewellery, worn in the hair by Europeans.

Such are the principal portions of the female in-door attire, which is completed in winter by a kurk.

Ferijeas have been described. Yashmaks consist of two pieces of fine muslin. One of these is placed across the lower part of the face, so as to cover the chest, chin, mouth, and bridge of the nose, and is tied or pinned at

the back of the head. The other is drawn across the forehead, so as to conceal the eyebrows and the whole of the head, and, being pinned behind the ears, falls down the back, beneath the ferijee. The yashmaks of Armenians are distinguished from those of Turks, by the former being so put on as to show the whole nose but not the mouth. This distinction is imperative. Were Armenians to wear yashmaks over the nose, they would be subject to reprimand as desirous to pass for Turkish ladies; and, were the latter to uncover this member, they would be mistaken for Armenians or something infinitely worse. In fact, none but the most unblushing portion of the sex ever infringe this custom\*.

Some trifling laxity upon these points had, however, been observed towards the commencement of 1841. A firman was therefore issued and read in all mosques, calling the attention of masters of families to this backsliding. This firman, while it pointed out the sin of departing from those rules of propriety which form an integral portion of the religious code, also condemned the practice of shopping in Pera, where, as it was insinuated, the ladies were as much attracted by handsome infidel shopmen and others frequenting these magazines as by the goods exposed for sale.

As female dress is intimately connected with marriage ceremonies, and forms a necessary adjunct to that important formality, I will offer some details respecting the latter. These will have the advantage of fidelity and perhaps of novelty.

\* Sir James Porter, in his observations on Turkish manners, says, *seriatim*, p. 283, "Some carry that custom (veiling the face), to such an extreme of delicacy, that, when they feed their poultry, if there be cocks among them, they will not appear without veils."

The legal marriage (akd) may be considered rather as a civil than religious ceremony. Herein it resembles similar formalities in France and Belgium, where the nuptial benediction is regarded as a matter of conscience and not of legality. The ceremony at Constantinople consists in the reciprocal consent of both parties, strengthened by certain written stipulations, rendered necessary by the facility of divorce, which is more easy to be obtained, if possible, than in Poland. The preliminaries of marriage, according to the strict letter of the code, are simple; but individual fancies, converted by custom into law, have rendered these simple practices extremely complicated and expensive.

The middling and lower classes still adhere to ancient customs, less perhaps from inclination than from impossibility to afford the expense of more sumptuous solemnities. But persons of higher quality are accustomed to give full scope to their vanity and love of display, and to signalise this eventful epoch of their children's existence, by all possible splendour and outlay. Parents and relations on both sides take the greatest interest in all previous preparations, and, after repeated interchange of costly presents, the wedding (zitâf) is celebrated by a grand dinner, given to male friends and connexions on the Thursday in the salamyk, and on the Friday to the other sex in the harem, while open tables are kept below during the whole week for the poor of the quarter in which the bridegroom resides. Fortune, taste, or liberality, augment or restrain profusion and expense.

The majority of Osmanlis attach so much importance to the early marriage of their children, that they sometimes discuss and arrange these matters before the birth of the destined spouses. Mothers, whose sons have

scarcely attained their fifteenth year, can neither sleep nor eat, until the latter are suitably disposed of; and the same anxiety is felt by those who have marriageable daughters. This is the natural result of the retired life led by Turkish women, and is further stimulated by a dread that their sons should be tempted to fall into flagitious habits, deplorably prevalent among the highest classes.

Supposing that arrangements have not been previously made between friends or connexions for the union of their children, and that no suitable person has been pointed out as a wife, the mother of a marriageable youth concerts with her husband, and sallies forth in search of a partner for her son, accompanied by some female friend or adroit slave. In order to attain her object, she attends public baths, where she cautiously examines the persons of young girls, and inquires into their fortunes, position, and expectations. If she fails there, she makes crafty inquiries among the gossips of different quarters, and causes her slaves to form acquaintance with those of houses where eligible matches may be found. In short, she spares no pains to obtain indirect information or personal knowledge of those young women whose position justifies further proceedings.

Sometimes, indeed, mothers carry their artifices so far, that they avail themselves of sundry pretexts to obtain access into houses. Thus, at one time, they feign sudden illness, and, rapping at doors, earnestly request permission to repose. At other times they beg leave to enter a house in order to say their prayers, their own abode or a mosque being too distant for them to arrive for this duty within the canonical period. It is by

these and other artifices that they are enabled to obtain a sight of young ladies, and to examine appearances, whilst their slaves or companions are busily engaged in obtaining information from servants.

An eligible person having been discovered, the young man's mother attires herself in her holiday garments, and, accompanied by the grandmother, if alive, proceeds in grand ceremony, called geureddjy, to see and propose in form for the girl's hand. Being admitted with due respect, she forthwith announces her object, and supports it with a detailed enumeration of her son's personal merits, fortune, and prospects. To this the girl's mother makes no immediate reply, but dismisses the applicant with many compliments, and a request for time that she may consult with her husband and relatives. In the course of eight or ten days a yengueh (confidential go-between) is despatched to receive the reply, and intermediate messengers are also employed to keep up the laudatory fire, and to prevent jealousies of neighbours or officious persons from spoiling the match.

When the two parties agree, and the damsel's mother replies affirmatively, two male relatives are appointed on each side to discuss and fix the dowry (aghirlik), and furniture, including linen (djihaz), for the house of the future spouses. They likewise fix the day of betrothal (nishan), and also that of the civil marriage (nikyat). When the bride is destined to inhabit the house of the bridegroom, the betrothal takes place at the abode of the former, and the wedding at that of the latter; but when the young man has no father or mother, all the ceremonies are performed at the bride's residence. As the first case offers more variety than the second we will follow its attendant ceremonies.

On the appointed day of betrothal, the father or guardian of the young man invites his nearest relations, most intimate friends, and the mayor (moukhtar) of the quarter, and regales them with a succulent luncheon. This being despatched, one of the most respectable persons present, assisted by two friends, invites the young man to adjourn to a private apartment and exclaims, "Do you accept me as your vekil (proxy) in the forthcoming betrothal?" To this the youth replies "Please God! I do accept."—Thereupon the proxy turns to his two assistants and says, "Thou B and thou C be my shahid (witnesses)." Woe betide the youth who selects his witnesses from the wags or young roisterers of the quarter, as these persons invariably exert all their ingenuity to disconcert the bridegroom, to fill his imagination with stories of witchcraft and charms, employed to frustrate marriage vows and consummations, and to play sundry tricks calculated to alarm inexperienced persons.

This preliminary settled, the whole party proceed to the future bride's house, in greater or less ceremony and number, according to the rank, fortune, or love of ostentation of the youth's parents. On arriving there they are met by the damsel's male substitute, witnesses, near relatives, and the imâm of her quarter, who is provided with a deed, containing the names of the parties, which has been already registered at the office of the municipal authorities. All being seated according to rank, pipes and coffee are presented, and soon afterwards cassolets filled with burning perfumes are brought in, the doors are closed, and the ceremony of betrothal commences.

In the mean time, the bridegroom's mother, attended by numerous troops of female friends and gossips, has

arrived at the house, where she steps from her carriage upon rich stuffs (yaighy), laid down from the house door to the harem. These stuffs or carpets are forthwith picked up by her attendants, and appropriated by them as perquisites. Having taken her place, carpets or stuffs of equal richness are spread by her directions from the door to the divan where she is seated, in order that her future daughter-in-law may walk over them and approach to kiss her hand and receive the ring of betrothal. The second yaighy becomes the perquisite of the damsel's nurse, who supports her charge upon this occasion, and encourages her to advance with firmness, and to dry up her tears. It is considered highly decorous and in perfect good taste for the affianced girl to weep, lament, and feign extreme repugnance to a ceremony tending to separate her from her family.

Whilst this is passing in the harem, and the mother-in-law is seeking to comfort her future daughter with brilliant descriptions of domestic joys and worldly pleasures, the ceremony of betrothal is carried on in the salamlyk. The door being closed, the imâm lays aside his pipe, rises, turns towards Mecca, and recites a short prayer. This being ended, he addresses the bridegroom's vekil, saying, "Do you, acting by proxy, and assisted by two witnesses, acknowledge A, son of B, as husband of C, daughter of D?" To which the vekil replies, "I do acknowledge."

The imâm then addresses a similar question inversely to the girl's proxy, and, having received an affirmative reply, the question and answer are repeated three times. This process may be considered as a condensation of our triple publication of marriage bans. At the end of the third response, which is uttered simultaneously by both



vekils, the imâm exclaims "Let C, daughter of D, therefore be given, by proxy, as wife to A, son of B; and A, son of B, be given as husband to C, daughter of D."

Both vekils then reply. "We give." Upon this, after a short pause, the imâm takes up a pen, places his hand on the contract and exclaims:—"I hereby unite them in marriage (akd), and pray Almighty God that their union may be prosperous and happy as that of Adam and Eve; of Abraham and Sarah; of Joseph and Zuleikha; of our holy Prophet and Khadija; and of Ali and Zehra\* (Fatmeh). May the benediction of all-merciful and omnipotent God be upon them! Amen!" To this the bystanders echo, "Amen!" and the parties are affianced.

The last word is scarcely uttered ere one or more messengers mount their horses, and hasten to the house of the bridegroom, who has remained at home, and has consequently taken no share in the ceremonies. He is prepared, however, with a well-filled purse, for the first messenger that arrives, as a mujda (good news gift) in return for the tidings of the completion of the betrothal.

When the imâm has signed the marriage contract, of which the original is deposited at the mayoralty of the quarter, the bride's father claps his hands, and his servants enter and distribute various presents (verguny) to all persons who have assisted at the ceremony, to their attendants, and to his own menials. These consist of shawls, pieces of cloth, yeminy or kalemker, and tehevra (painted or embroidered handkerchiefs). These presents, distributed, according to the rank of those receiving them, have, however, been forestalled by the bridegroom's father, who, on the evening preceding the

\* The Venus, or incomparable beauty of Musselmans.

nikyah, sends to the bride's house the present in money called aghirlyk (baggage-money), varying from five to twenty thousand piastres in gold. This is offered in the name of the son-in-law to the damsel's father, who is supposed to procure his daughter's furniture and linen out of this sum; so, in fact, the husband's and not the wife's family purchase furniture and accessories.

About two hours after the betrothal, some elderly lady connected with the bride, or perhaps her nurse, arrives at the bridegroom's house in quality of yengueh (bride's woman or commissioner) and presents to him the offering, called nishan bokdjassy, containing a fine shawl, a chemise, two handkerchiefs embroidered with pearls, a pair of braces similarly embroidered, and an inlaid box of mother-of-pearl and tortoise-shell filled with sugar-candy—all enveloped in a napkin (havloo) embroidered with silk and gold. The yengueh receives a proportionate present in return, and, on the third morning of the betrothal, the bridegroom never fails to send to his bride a present called yanik, consisting of sweetmeats, flowers, and fruit. In return for this he also in general receives on the following morning a yanik, composed of cold meats, pastry, preserves, and highly seasoned dishes of poultry.

On the same day, the bridegroom, whom for form's sake we will name Bulbul, sends to his bride, whom we will intitle Gul, a present called nishan takimy, consisting of five trays, each carried upon a man servant's head, under the guidance of the yengueh kadinn (envoy or commissioner).

The first tray contains a pair of tchipship (house slippers) of crimson, blue, purple, or black velvet, embroidered in pearls, and costing from three hundred to

four thousand piastres, for Gul—as many pair of cloth slippers, embroidered in gold, as Gul has relatives, each costing from two hundred to three hundred piastres, and if Gul's mother be aged, or her grandmother alive, her tchipship ought to cost at least five hundred; as many pair of terlik (yellow boots) as there are female servants in the bride's house; a hand-mirror in silver case, sometimes studded with brilliants, and a silver filagree box for bon bons or pastilles. The second tray is loaded with vases of rare flowers; the third with the dearest fruits in season; the fourth with bottles of the most esteemed syrups, boxes of sugar-plums, coffee, several pounds of coloured wax candles, and three or four little leather bags of the finest Mecca henna. The fifth tray is spread with various rich stuffs for gowns and shalwars; a pair of naelin, inlaid with mother-of-pearl, the straps embroidered with pearls; a small silver basin; and some fine tortoise-shell, or ivory combs\*. Each tray is carefully folded in an embroidered napkin, and is received with great curiosity and respect at the harem entrance by the slaves of the family, and the envoy invariably receives a handsome present of money.

On the same day, the bride's djihaz (wedding furniture) is transported in several arabas to Bulbul's abode, accompanied by her askidjys, who forthwith begin to decorate the nuptial chamber. In the first arabas are placed carpets, mats, divans, cushions, chandeliers, &c. The rest are loaded with mattresses, quilts, wearing apparel, in baskets or boxes, and a complete dinner service, with kitchen apparatus and utensils required for

\* The heart of hippopotamus tooth, imported from upper Egypt, is now much prized as a substitute for ivory, especially for pipe mouth-pieces; but it has the disadvantage of quickly losing colour.

abdest (ablution), that is to say, twelve covered dishes, and two soup terrines of copper gilt, or fine pewter; several copper kettles and saucepans; plates, cups, bottles, and other articles of glass and crockery; spoons, candelabra, snuffers, fire-tongs or pincers, lamps, warming pans, ibriks and layan (metal ewers and basins); to which are added abundance of towels, napkins, and bathing cloths, footàs (silk aprons) such as are worn by bathing attendants and servants, and so on *ad infinitum*.

These articles compose what is termed in France the trousseau. Should Beiram or other solemnities intervene between the ceremony of nikyah (betrothal) and that of zifât (marriage), presents of linen, silks, and other stuffs are exchanged between Bulbul and Gul; and, on the Tuesday morning preceding the marriage, generally consummated on a Thursday, the former is expected to crown his liberality by sending to the latter two or three trays or baskets containing a supply of sweetmeats, wax-candles, fruits, sherbet, and henna, and one or more embroidered bags filled with gold coins.

On the same day (Tuesday) Gul is subjected to the severe process of a bath toilet. When parents have baths at their own houses, they and the bride are spared expense and publicity; but, as private baths are exceptions, and many families prefer the ostentatious process of the public hammâm, the latter are generally selected. On the arrival of Gul and her friends in the vestiary (djama-keean) of the bath, where she has probably performed entire ablutions from childhood, and the oosta (head bathing woman) of which has been her weekly hair-dresser for fourteen or fifteen years, this important personage seizes her victim, divests her of her garments, and

replaces them by the rich silken bathing-cloths, forming part of the nuptial presents\*.

When all is ready, and the ladies attending are properly attired, Gul slips her feet into ornamented socks, and is supported into the heated chambers, where she is subjected to a threefold process of maceration, shampooing, soaping, rubbing with depilatory paste, perfuming, and scalding, which to uninitiated persons appear to be painful and almost insupportable, but are regarded as most pleasurable sensations by Turkish and Armenian ladies.

Seated beside one of the small marble fountains that ornament the walls of the innermost and hottest bathing-room, Gul remains between two and three hours under the oosta's hands, until, her hair having been carefully prepared, and her person declared to exceed in purity those of the virgins of Paradise, she is enveloped in richly-embroidered cloths, and carried back into the second or cool chamber. Here she is offered refreshments, and begins to recover. After half an hour's repose, during which her hair is entwined with strings of pearls and gold beads or coins, fresh warm cloths are wound around her, and she is assisted to return to the vestiary, where a band of gipsy musicians hail her entrance. Here the oosta and bathing attendants conduct her to a sort of throne adorned with coloured gauze, satin ribbons, and gilt paper, placed within the railed and elevated gallery, where the hammamjee (directress of the bath) is always seated, in order that she may keep a

\* The generality of Turkish women do not untie, or comb out their hair more than once a week, that is, on Thursdays. One of the great merits of the oosta is to unravel and comb out the hair, without injury or annoyance—sometimes a long process.

watchful eye upon bathers and maintain order. In the mean time, all persons invited place themselves upon the couches of the surrounding galleries, and their slaves wait in the area beneath.

If Gul be not too exhausted to support the fatigue, she is regaled with a sort of dramatic representation, generally that called *Koorsan Kisy* (the Knight's Daughter\*), during which refreshments are abundantly supplied to all present, and handfuls of money are distributed among the bathing attendants. During the acts of the play, the principal tchingany (gipsy) actress, who performs the part of the knight of Malta, presents her shield (the lid of an old kettle) to Gul, who throws into it a few pieces of gold and handfuls of sugar-plums, admiring the while the knight's costume, which generally consists of a Frank hat without crown, a wooden sabre, a pair of Kurdish yellow boots, shalwars tucked up to the knees, and an old *Salto Marco*, with red worsted waist-girdle, in which are thrust a ladle and wooden spoons to represent arms.

Towards sunset-prayer, the oosta puts the last stroke to Gul's toilet. This consists in tingeing her finger-nails with henna, in smoothing down her eyebrows with perfumed collyrium, and in arranging the long tresses destined to hang down her shoulders for the last time in virginal profusion. This part of the ceremony or rather period of time is called *henna guedjessy* (henna evening). Although the use of henna is generally exploded,

\* A knight of Malta is supposed to be passing from terra firma to the island with his wife (!) and daughter. They are attacked by a Turkish corsair, which of course captures the Christian ship. The knight joyfully embraces Islam, while his daughter embraces their conqueror, of whom she becomes enamoured at first sight.

bathing women and nurses insist upon adhering to the ceremony of smearing the bride's fingers on the bath-day, as it is customary for the patient and for all persons invited to distribute pieces of gold, called "henna gifts," among the attendants. Night being at hand, and the ceremonies and pleasures being exhausted, the whole party withdraws to the bride's house, where they are regaled with supper and music, and do not retire to rest until a late hour.

Wednesday is a day of repose, but day has scarcely dawned on Thursday, and Gul has barely had time to say morning prayer, before her mother, nurse, and servants, seize upon her, and commence what is termed yooz yazyssy (face-writing) or toilet. Her person is attired in costly brocades, silks, velvets, and shawls; pearl-embroidered slippers adorn her feet; her head handkerchief and fez are studded with brilliants, set in various devices; heavy diamond pendants glitter in her ears; strings of pearls are coiled round her neck, from which more than one amulet is suspended; and her wrists and fingers are decorated with bracelets and jewelled rings.

Nothing then remains but to affix two feather-aigrettes to the front of the head-dress, to fasten a ribbon or thin silken cravat round her neck, and to touch her cheeks with the requisite quantity of white and rouge, as an accompaniment to the black dye with which the bath women had tinged her eyebrows. This "face-writing" being completed, Gul receives the compliments of her female friends, and regales herself and them with sweet-meats, until the rattling of small kettle-drums in the street announces the arrival of the bridal party, sent to convey her to her future abode. Let us leave her while we return to Bulbul.

Lost in speculation as to the personal charms and character of the unknown personage to whom his parents have thought proper to unite his destinies, Bulbul proceeds incognito on the Tuesday to some public bath. There, without disclosing the important event about to occur, he directs the bath waiters to be more than usually attentive to their duties. Having submitted to razors, depilatory paste, and tweezers, and being sufficiently shampooed, perfumed, and reposed, he returns slowly to his own house, where he proceeds to examine the nuptial chamber, and to confer the expected present upon the askidjees, who by this time have finished their duties. These consist in covering the walls with draperies of brocade and silk; in ornamenting the windows and panels with verdant branches, festooned with shawls, coloured gauze, and muslin; in fastening to the ceiling shawls, garlands of artificial flowers, and double glass vases, the inner portion containing stuffed tropical birds, and the outer gold and silver fish in water.

In addition to these decorations, a kind of throne or dais is arranged at the upper end of the room, with shawls and various rich stuffs, as a seat of honour for the bride, and care is taken not to omit an efficacious charm against the evil eye. This consists of a large piece of alum placed in a scarlet or crimson handkerchief. This charm is often suspended immediately over the entrance, and is left for several years, until the husband, tired perhaps of his wife's charms, becomes reckless of those that may guard her from the bad eye\*.

\* We, Christians, scoff at these superstitions, but do we not see daily instances of similar fancies among ourselves? Look, for instance, at those who dress up their children from head to foot in white, and call it



On the day following (Wednesday), Bulbul's father gives a dinner of ceremony to his friends and acquaintance of highest degree. On Thursday he regales all the quarter with a public breakfast, and on the evening of the same day he invites to supper all near relations and intimates. These feasts are invariably preceded by sacrifices of sheep, lambs, and kids, a portion of which is eaten at home, and the rest distributed among the poor. From twenty to fifty animals are thus frequently slaughtered and given away in charity.

The eventful Thursday having at length arrived, and all preliminaries being accomplished on both sides, Bulbul's mother leaves her son and husband at home, embarks in a cotchy or araba for Gul's abode, preceded by her son's relatives and friends on horseback, and followed by several vehicles, each containing one or more female relations. The procession, sometimes consisting of fifty carriages and as many horsemen, with their grooms on foot, has no sooner reached Gul's house than the ladies ascend into the harem, and the men into the salamlyk, where they are immediately served with refreshments.

This collation being terminated, the whole party return to their vehicles and horses, and an empty cotchy is driven to the foot of the vestibule stairs. In the mean time, Gul bids adieu to her mother and sisters, and, tearing herself from their embraces, gives her hand to her father, who leads his weeping child to the foot of the stairs, where he folds round her waist the nuptial shawl or girdle, and each of her relatives scatters hand-

"devoting them to the Virgin," as if outward colour could affect their inward existence. Let them read the words of our Saviour, recorded by St. Mark, c. vii.

fuls of money, (twenty para pieces,) symbols of abundance, over her head. These coins are the perquisites of the poor women of the quarter, who crowd around and scramble desperately for them. Deviating from the custom observed on all other occasions, the bride has neither yashmak nor ferjee; their places are supplied by a loose gold-embroidered veil, which conceals her whole person\*.

The scramble being terminated, Gul is assisted into the carriage, where she takes her seat accompanied by her yengueh (brideswoman), whilst her mother enters another carriage with Bulbul's mother. The signal for departure is given, and the procession slowly rolls over the disjointed pavement. The front of each vehicle is now ornamented with a piece of cloth or embroidered stuff, the perquisite of the arabajee. The vekils and witnesses, who ride in front, also wear silk-scarfs, which play the same part in wedding ceremonies as "favours" in England. The only music permitted is that of one or more gipsies, who carry small mushroom-shaped drums, suspended from their necks, wear conical caps with bells and feathers on their heads, and, half-dancing, half-walking, importune passers-by for money.

Upon reaching the bridal house, the first carriage, containing Gul and her attendant, enters the vestibule, already crowded by the women of the quarter. Bulbul is no sooner apprized of its approach than he hastens to the foot of the stairs, and assists the bride to alight. This he does, by placing his left hand under her right arm, and supporting her in this manner until she reaches the nuptial chamber, while he scatters handfuls of small

\* When Armenian women are married, their veil consists of strings or strips of gold, covering or thatching the person from head to foot.

coin with his right hand among the women who crowd the harem stairs. Orthodoxly speaking, Bulbul ought to press the right hand of his bride, as a gentle hint that he intends to exercise supreme authority; but cases have occurred where Gul, taking the initiative, has thereby given precocious evidence of a determination not to submit without a struggle. Where such inversion of lordly symbols is exhibited, Bulbul generally resigns himself to indispensable rule, or, as we might call it, the rule of indispensables.

Bulbul having thus conducted his submissive or imperative Gul to the seat of honour, forthwith retires, and in a moment all the women of the quarter pour into the room, to visit and compliment the guelin (bride); never for the purpose of ill-natured gossip and jealous criticism, as they declare; albeit they could not avoid remarking that, "the young khanum's hair was of a pale colour, her eyebrows narrow\*, her lashes scanty, her forehead broad and colourless, her cheek-bones prominent," and, oh! the greatest defect in universal woman's eye, "her dress gaudy, and yet tasteless and ill-fashioned." To this ordeal the unfortunate Gul must submit during many hours, filling her visitors' mouths and her own ever and anon with sugar-plums; but not venturing to lift up her eyes, lest that should be construed into boldness and lack of modesty.

About the hour that female visitors take their leave of the guelin and her mother-in-law, the men invited to the wedding-feast commence assembling in the salamyk; and no sooner is sunset-prayer announced

\* What are called finely pencilled eyebrows are looked upon as defects. To their taste, the brows cannot be too broad or strongly furnished.

than tables and trays are brought in, ablutions are performed, and the soup is served. The repast, consisting of an infinite variety of dishes, is prolonged for more than an hour, when the time for the fifth prayer approaches. This prayer, which includes that employed as a nuptial benediction, is not said without many prefatory gibes and witticisms on the part of the young men, at the expense of the bridegroom. Bulbul is compelled to endure patiently all that may be said, and to restrain his impatience to join his Gul until this duty is performed, under the direction of the imâm of the quarter, who is invited less as a necessary appendage than as a compliment to an old friend and magistrate. The namaz, which naturally appears of extraordinary length to the bridegroom, being ended, Bulbul rises, and, having kissed the hand of his father, tutor, and all elderly persons present, makes his escape through the antechamber to the harem-door, where, having paused awhile to collect courage, he hastens to the apartment of his young bride, and finds her seated upon her throne, attended by her yengueh kadinn.

But ere the anxious Bulbul can join them, and for the first time raise the envious veil, which still conceals his destiny, he has an important duty to perform. He must repeat a prayer, consisting of two rikâts of eight changes of position each, and this slowly withal. Through the care of his mother, a praying carpet has been placed near the door, and in the proper direction. Upon this he steps barefooted, and, without having looked upon his wife, slowly and orthodoxly terminates this namaz, which is regarded as one of the most acceptable that can be addressed to the Almighty upon this solemn occasion.

Having at length finished, he advances towards the

upper end of the chamber. On this the yengueh kadim rises, and, holding the hand of Gul, conducts her a few paces towards the husband. Then, having placed the hand of the former in that of the latter, the yengueh utters a benediction and withdraws. Now commences a most embarrassing and anxious moment for Bulbul; for, in spite of the words of the Prophet\*, he has never been allowed a glimpse of his veiled partner, and is as ignorant of her outward person as of her moral qualities.

It is his first duty to lead her back to her seat, and to raise her veil with his left hand, whilst he retains her trembling fingers with his right. He is then required to commence conversation, and to endeavour to place his bride as much at her ease as if they had been old acquaintances. In order, however, to assist him in his exertions, and to diversify this formidable dialogue, Gul gives a signal with her hands, and her slaves appear with a pipe, coffee, and light collation. Both partake of the latter, and it is the essential duty of Bulbul to select the choicest morsels, and to present them, with his own fingers, to his fair partner. This supper is no sooner removed than Gul retires to prepare her night toilet. But we have already exceeded all limits, so let us wish her and Bulbul good night, and many years of enjoyment.

Such are the principal marriage ceremonies, as practised at the present day by those who pride themselves upon the observance of zarafat (fashion or bon ton).

Before taking leave of the subject, the following circumstance may be mentioned in proof of the rigid seve-

\* On being asked by one of his disciples whether it was lawful for those about to be married to look at their future partners, Mohammed replied, "Look at her, in order that you may enjoy a foretaste of the satisfaction you will enjoy from living together in peace and unity."

sity of the law, which forbids men to look upon the unveiled faces of women, or even to enter the harem of their nearest connexions.

Emin Bey, colonel of engineers, and Dervish Effendi, professor of natural philosophy at Galata Serai, both studied in Europe and principally in England, where they laid the foundation for those acquirements that will probably raise them to high distinction in their respective departments. These two young men married two sisters, both girls of good education, daughters of the Hekim Hushy. The two husbands not being ever rich, and their young wives not having any immediate dowry, the brothers-in-law determined to inhabit the same house and to share expenses.

This proposition being agreed to by the families, a good house was selected, containing two commodious suites of apartments. Here the two couple settled themselves, and placed their establishment under the superintendence of the Professor's widowed mother. Now it might be supposed that two such near connexions, living under the same roof, uniting purses, and having almost all interests in common, would join together in domestic sociality, and form as it were one family. But this is not the case. The two sisters inhabit the same sitting-room in the harem, and the two men divide the same apartment in the salamlyk; but each wife has her distinct chambers, into which the husband of the other never enters, so that Dervish Effendi has never set eyes on the unveiled face of his sister-in-law, and Emin Bey has never looked upon the uncovered features of his brother-in-law's wife. Thus the two ladies are as complete strangers to their respective brothers-in-law as if they were living under distinct roofs.

After quitting the dealers in shalwars and entarys, the street widens, and the roof is supported by twelve stone pillars, under which is stationed an officer's guard of infantry. From this spot, called Dooa Maidany (Prayer Place), because it served for a mosque in former days, a multitude of crowded alleys diverge towards the Bazaar of Arms and Goldsmiths' Market. These streets are tenanted by an infinity of trades, branches of those already enumerated.

Continuing our progress through Ozoon Tcharashy, the most frequented and busy thoroughfare of the city, we pass a variety of shops tenanted by dealers in embroideries, printed cottons, linens, waist-girdles, and tobacco bags. This street is more calculated to surprise and gratify strangers than any other within the range of the Bazars. From 8 A.M., when the shopkeepers commence lifting up the boards of their stalls, and spreading out their glittering wares, until near sun-down prayer, when they withdraw to their private abodes, this market is crowded with busy passengers and purchasers of all nations. Its sides are draped and festooned with the choicest productions of eastern and western industry, and its shop-boards are occupied with dealers, for the most part Armenians, who clamorously attempt to attract notice to their merchandize. The long arched vista on either side is not less brilliant than animated and original. Its principal defect is want of light—a deficiency that the dealers are not over-anxious to supply, as it seems in some measure to veil the defects of goods and colours.

Among the most prominent articles for sale are the cheap imitation shawl goods of Europe, both cotton and woollen, which find ready purchasers, and are now in

general use among the middling and lower classes for turban-binders, girdles, and entary.

The last forty yards of this Long Market near Merjian Yolly is also interesting, from its being tenanted by urged-jee (shawl-menders), whose business it is to repair and clean old shawls, and to unite or add borders to new ones. By selecting threads or small patches from the numerous rags and strips of Persian, Cashmere, or Indian shawls, of which remnants they have always a large store, these ingenious workmen darn, unite, border, and renovate shawls of all kinds, so as to render them apparently of one piece, or comparatively new. The dexterity of the Cashmere and Lahore workmen in uniting the different portions of shawls, when they first come from the loom, and thus giving to them the appearance of having been woven entire, is well imitated by the Turkish urgedjee. They will darn, adjust morsels, and add borders so dexterously, that the defects are scarcely perceptible; and they have, moreover, a mode of washing and cleaning shawls with vegetable soap and rice paste which far exceeds the skill of European scourers.

Lahore, Cashmere, and India shawls of all kinds, the prices of which are a third higher than in London or Paris, with infinitely less variety, are always imported entire. This is also the case with Kerman or other Persian shawls of first quality; but secondary articles are brought from Persia in two pieces, and are either sold disjointed by the Persian dealers, or given to the shawl-menders to unite. Persons desirous to purchase the common long Persian shawls, without borders or terminating palms, may procure them at Constantinople at from five hundred to twelve hundred piastres. They are worn by all Greek women in the European fashion, and



by Armenians and Turks as waist-girdles, or to throw over the head in cold weather.

It is not at Constantinople, however, that handsome India shawls are met with, or, if found, purchased cheaply. The stock of one of our eminent dealers in London is more varied, and more accessible to moderate purses, than those of all Stambel united. The disuse of the old costume has diminished demand and importation; and the greater part of those which now reach the city are either the refuse of the Persian markets, or arrive in the Bosphorus from the Russian frontier, where the greater part have been refused by Moscovite dealers\*.

\* It is contrary to all established rules for authors to allude to their own productions. I will nevertheless venture to recommend those curious in shawls to read some portion of a fiction entitled: "The Cashmere Shawl," in which the history and manufacture of shawls is treated, somewhat too diffusely, perhaps, but with great fidelity; unless, indeed, the testimony of all travellers, merchants, and manufacturers, be untrue.



KIZ-TASHY (COLUMN OF MARCIAN, CALLED 'VIRGIN'S STONE').

## CHAPTER VI.

OLD SERAGLIO; SULEIMANYA; DEALERS IN OPIUM AND PHILTRES; BARBERS, CIRCUMCISERS, AND CEREMONIES OF CIRCUMCISION; AQUEDUCT OF VALENS; STREET OF COLUMNS; ET MAIDANY; SADDLERS AND SADDLERY.

We have now terminated our description of the most conspicuous trades carried on within the internal precincts of the bazars; but others of equal interest remain to be noticed. To reach these we must quit Ozoon Tcharshy

by the gate marked C in the plan, and, ascending Coral-street, pass underneath the lofty walls of Esky Serai, until we reach the square in which is the grand entrance to the war-office (Serasker Kapoossy).

It would be interesting to trace the mutations of the vast inclosure contained within the massive walls, during the two great epochs of its history, that is, first from the period of its consecration as a forum by Theodosius (A.D. 393) to the Moslem conquest, in 1453, when Mohammed II. directed the open space to be encircled with walls, and therein founded the palace and gardens, where he took up his residence: 2nd, from the latter period to the year 1826, when, upon the extirpation of the Janissaries, and the re-modelling of the Imperial Court and Ministry, Mahmoud II. pulled down the greater part of the buildings, and converted them into an official residence for the Serasker (commander-in-chief).

The appellation of Esky (old) Serai, which it retained during nearly four centuries, was given to it soon after its first construction, in contradistinction to Yeny (new) Serai, the great Seraglio, which Mohammed II. commenced building, A.D. 1467, upon the site of the ancient palace, or assemblage of palaces, erected by various Byzantine monarchs, and inhabited by them until the fall of the Lower Empire. At present, the inclosure within the walls, which latter retain their original form, contains the official residence and offices of the Serasker and general staff; a fine parade ground, whereon three battalions can manœuvre; a barrack for five thousand men; a new military hospital, containing four hundred beds; a barrack for the Cavass, attached to the Serasker, in his quality of military governor and police director *inter muros*; a prison for delinquents summarily arrested

or condemned to hard labour in this vicinity; a covered shed for a battery of eight pieces, employed for firing salutes; and, finally, the lofty tower, in the upper chamber of which watchmen are placed, for the same purpose as those stationed in Galata Tower\*.

The tedium of the fire-watchers' lives must be much diminished, if they possess the taste for picturesque and noble prospects, that characterises the generality of Osmanlis. Admirable as may be the views seen from Galata Tower, they are far surpassed in splendour by those that extend far and wide beneath the spectator, when standing in the watchman's chamber of the Serasker's Tower, which crowns the plateau of the third hill, the loftiest of the whole ridge.

From the period that the imperial court removed from Yeny Serai, down to the accession of Mahmoud II., Esky Serai was reserved as a residence for the kadinns and principal female slaves of defunct sultans. Here also were immured many of the imperial children, who, with the exception of a few females given in marriage, never quitted its precincts. The multitude of small coffins, marking the burial-place of young princes and princesses in the imperial toorbas, furnish sufficient evidence of the fate attendant upon the offspring of deceased monarchs. These proofs of mortality would be decupled most probably, were it customary to bury newborn infants in these repositories. Holding in just horror

\* When fires occur during the day, a large red ball is hoisted outside the gallery of the tower; when discovered at night, lanterns are exposed as conventional signals to the various guard-houses and firemen. The quarter in which the fire takes place being thus known, the batteries forthwith discharge a regulated number of guns; and the whole city and suburbs being thus apprized, watchmen, firemen, and guards, repair to the spot.

the murders of his cousin Selim III. and of his brother, committed in the Seraglio, Mahmoud II. abandoned that residence, and appointed it as a place of abode for the kadinns and slaves of his last two predecessors, who died without issue. Some of these women, who were supposed to have aided in the death of Selim, were, it is said, summarily disposed of; the rest died a natural death, or are still living within these mysterious and extensive precincts. Upon the death of Mahmoud, his young unmarried family were removed by their elder brother, Sultan Abdoul Medjid, to his palace, and were there carefully and tenderly educated. At the same time, the four surviving kadinns of Mahmoud were established in palaces on the Bosphorus, two near Beglerbey, and two near Tcheraghân, where they enjoy full liberty.

It has been already said, that the murderous Seraglio law, which condemns collateral issue to death, has lately been enforced, in spite of the humane character of the young Sultan. The press of Europe, moved by just sentiments of indignation, has fulminated against this inhuman practice. The echo of its powerful and warning voice has reached the ears of the Porte, and found sympathy in the breasts of numerous enlightened Osmanlis. The Sultan's ministers are aware that they can no longer brave with impunity the sacred laws of humanity. If Turkey be admitted into the common bond of European nations, its sovereign must abstain from acts, as injurious to his own political welfare as they are contrary to divine and human legislation. If he continue to offend civilization, he cannot expect to participate in its benefits; and the outcries of insulted humanity will prove more powerful than the appeals of that political necessity, which may be said to

constitute the sole guarantee of Turkish existence, its sole safeguard against the dangerous projects of France and Russia.

Leaving the stationers' and ink-venders' shops to the left, and passing under the southern wall of the Samskeriat, a long street, occupied on one side by commodious mansions, leads to the mosque of Sulciman. In the centre of this street are the imperial printing offices, a portion of which are devoted to the production of the official Turkish Journal, and its fickle reflection, the *Moniteur Ottoman*.

On entering the outer court of the Sulcimanîya by the south-eastern gate, a green wicket is perceived in front. This wicket leads into a paved alley, overshadowed with vines, cypresses, and clematis. This alley intersects the garden and principal burying ground of the mosque, from south to north. In this garden, now well stocked with vegetables, redolent of flowery perfumes, and enlivened by the carols of many birds, three *toorbas* are erected.

The first is the noble mausoleum of the founder, an octangular building of various-coloured marbles, in the florid Saracenic style. Here repose the great Sulciman and two of his successors, Sulciman II. and Achmet II., whose huge sandooks are ornamented with rich embroideries, and distinguished by the *Mujavezza* turbans, introduced by "the Magnificent\*."

Southward of this, amidst a grove of cypresses, is the less brilliant mausoleum of Sulciman's celebrated favourite, the ambitious Churem (Roxalana), mother of Selim II.

North of the grand mausoleum is the third *toorba*, a

\* An explanation of these and all other turbans will be found in our last chapter.

mean and gloomy edifice, unworthy of its neighbourhood. It contains the neglected biers of Prince Mohammed, a younger son of Suleiman, and two of his daughters. The grave-yard contiguous to these toorbas is crowded with tombs, recording the demise of many illustrious vizirs, Oolema and learned men of the sixteenth and seventeenth centuries. By a singular coincidence, a stately bay tree, bursting through the stone fetters of one of these tombs, shoots upward from the very breast of a musty, alike distinguished for his piety and love of letters; thus forming an evergreen crown more durable than the laudatory epitaph now nearly effaced from the fractured marble\*.

At the north-east angle of the vast outer court of the Suleimanya is a small postern, facing the grand entrance to Sheikh Islam Kapoossy, the official residence of that grand dignitary. This building, which forms a prominent object from the harbour and suburbs, also contains the Arz Odassy (hall of revision), the tribunal of the Sheikh Islam, and those of the Cazi Askers of Roomelia and Anatolia. It may, therefore, be assimilated to the Parisian Palace of Justice. This palace, painted green, exceptionally, is of vast extent, and is divided into an infinity of halls of justice, all open to the public, and all dependent upon the supreme council, which holds its sittings in one of these halls. It is asserted by d'Ohsson and other authors that there is no appeal from first judgments in Turkey. This is badly explained, or erroneous. There is certainly no appeal, where suits, as

\* An oval space is always left open in the horizontal slab placed over tombs. In this space shrubs or flowers are planted. The bay tree in question owes its existence to this pleasing custom.

it sometimes occurs, are instituted *ab initio* in the highest tribunals—that, for instance, of the supreme council—unless it be to the legalizing opinion of the Sheikh Islam, who herein embodies the power of our twelve judges, and issues opinions in the form of fethwas, confirming or invalidating sentences. But appeal from inferior to superior courts is always admissible. Instances of this occur daily.

In the examples of sentences noticed in a previous chapter, it has been shown that original judgments uttered in the provinces had been referred to the higher tribunals of the capital. Lastly, there is appeal in all cases, civil or criminal, to the Sultan, who in these matters can not only exercise his right of grace, but command revision. The act of appeal is consecrated in the Turkish language by the expression “*basheka mahkemeia moorâdjeât itmek*,”—(to have recourse to a superior court).

The southern wall of the Suleimanya court is flanked externally by a broad street, shaded by trees, and occupied on the southern side by a line of coffee-shops, once celebrated as the resort of *teriaky* (drunkards), a name given to those who indulged in the baneful use of opium. The shops where these besotted men might formerly be seen assembled, with haggard looks, blood-shot eyes, and drivelling lips, awaiting the temporary fever resulting from the pernicious drug, and the trees that overshadowed them, as they laughed and gesticulated in their drunken ecstasy, still exist; but the race of public opium-eaters is extinct. Good sense or caprice has effected that which defied the persecutions of sultans and the anathemas of the church.

Nevertheless, although opium is no longer indulged in



publicly, its use is not altogether exploded. Many persons are still known to employ it privately; but they qualify it with raki or some other ardent spirit. I say qualify; for, although the qualification appears to be the mere addition of quick fire to slow poison, the Turks declare that spirits serve to increase temporary excitement, whilst they diminish the subsequent evils of the drug.

If the use of opium has decreased, that of swallowing exciting electuaries has in no respect diminished, especially among persons of high rank, who are much addicted to those stimulants, or philtres, called madjoon. The late Sultan, Mahmoud II., whose death was accelerated, if not exclusively caused, by indulgence in ardent spirits, is known to have had constant recourse to madjoon. It is even pretended that the present Hekim Bashy owed his favour and elevation to the concoction of electuaries, to which Sultan Mahmoud attributed the temporary renovation of his exhausted constitution and flagging powers.

Among the first qualifications required of a family apothecary, or self-called physician, is a knowledge of the art of preparing madjoon. Thus it often happens that the reputation of Turkish, Jewish, and Armenian practitioners, nay, even of Europeans, is more dependent upon their supposed skill in concocting restoratives and philtres than in their knowledge of the therapeutic art. Respectable Frank or Perote physicians, several of whom are established at Pera and Galata, do not, of course, condescend to employ these treacherous means of obtaining favour; but others, less scrupulous, avail themselves largely of these charlataneries.

Madjoon are composed of divers ingredients, supposed

to possess exciting qualities, mixed with aloes, musk, opium, ambergris, cinnamon, echinacea, cinnauber, muscad, cantharides, &c. To these are sometimes added precious substances which render them expensive, such as powdered pearls, rubies, coral, gold, and silver. They are then called *djovahir madjouny* (jewel electuaries). The preparers of these nostrums derive profit proportionate to the influence they exercise over the credulity or hypochondria of their employers, and hold themselves fortunate when they can persuade the latter that pure gold must be advanced, or jewels provided, in order to concoct these potions. In such cases they generally purloin the precious substances, and substitute gold-leaf and mother of pearl. This system of rascality, combined with many others, calls to mind a saying of Bernini, who drew plans for building the Louvre, afterwards erected by Perrault: "Kings," said he, "rob subjects—ministers rob kings—tailors rob ministers—soldiers rob tailors—priests absolve all, and the devil spares none."

But we are not entitled to scoff at the Turks for their faith in the efficacy of electuaries and stimulants. Reliance is still placed in similar nostrums by many persons in France and other countries; and at no very remote period, this faith was universal in the most enlightened classes, as is proved by a book of receipts published in Paris in 1686, under the sanction of the most celebrated physicians and the Council of State\*.

\* One or two extracts from this collection of madjoun, entitled, "Secret and Sovereign Remedies," will suffice as examples:—

*Admirable Orvietan.*

Honey one pound, lemon juice four drachms, fine sugar half a pound, aqua theriacalis\* one pound, angelica roots one ounce; coraline men,

\* In this theriacal water, supposed to have been invented by Vane-

But if European quacks had recourse to "orvietans," theriaks, and philtres, to restore or excite the drowsy faculties of premature old age, they also concocted potions intended to neutralize the exuberant ardour of youthful passions, above all when inflamed rather than tempered by monastic seclusion. Eastern dervishes, a species of monks, not being subjected to the ordeal of continence, do not require these sedatives, and, although their use might be beneficial in great harems, no instance is recorded of their application. In so far, then, the quackeries of Christendom are more meritorious than those of the East, for monks and nuns employ, to this hour, what are called "electuaries of chastity." Certain herbs, also, powdered and placed in bags, are worn upon the bosom in nunne-

scorsonera, rophanum, white fraxinella, pyrethrum, and tormentilla, of each one ounce. These roots being pounded, sifted, and added to twenty-one other roots, superfluous to mention, the whole must be well pounded again, but not sifted. To these add twelve different kinds of seeds; then one ounce of one year old stag's horn, taken from the right side; one drachm of pounded stag's heart: one ounce of fine pearls, reduced to powder; one hare's heart, dried in an oven; the hearts and livers of two vipers; half an ounce of fine white coral, and half an ounce of the raspings of a human skull.

*Infallible Remedy against Epilepsy.*

Take of common polypody dried and powdered, of moss growing from the skull of a man who died by violent means (criminals preferred), of nail-filings from human hands and feet, two drachms each; piony root half an ounce, and of fresh misletoe half an ounce. Boil them together as the moon wanes; cool, strain, and administer in small doses.

Such were the nostrums, called "philtres," in common use during the reign of Louis XIV. and his successor.

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tian quacks, is mixed a certain quantity of opium. It is probable that the word has the same root as the teriak of the East. Orvietans are a kind of paste: they are still sold by continental apothecaries; and theriaks, in general use within the last fifty years, are also kept for sale.

ries, in order to remove or diminish those natural beauties which mundane women often endeavour to replace or augment by artificial stratagems\*.

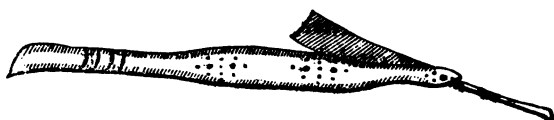
Although Teriaky Tcharsshy has lost merit as the resort of opium-eaters, it retains its reputation as the residence of most expert barbers. This profession, now principally exercised by Armenians, is generally united with that of coffee-house keeper. Although the fashion of wearing hair is becoming universal, the barber's trade is still lucrative, and the corporation extensive. This may be observed on passing the coffee-houses, of which more than 2700 are said to exist in the city and suburbs. Their frequenters are numerous; two-thirds are elderly men, still retaining old dresses and habits. The barbers of Eyoub, however, are regarded as the most expert of the whole craft. The inhabitants of this most devout suburb adhere more rigidly than all others to ancient customs, and the barbers, almost all Moslems, have been as much celebrated since the conquest for their excellent lather and sharp razors as are the makers of yaoort and kaimak (sour milk and clotted cream) for their superior productions.

\* The principal ingredient of these is the root of the white nenufar (*nymphaea alba*), that graceful lily, whose broad green foliage and snowy blossoms, emblematic as it were of youth and purity, adorn our lakes and reservoirs. But the repressive virtues of this plant are highly questionable; for it appears that its roots are used in large quantities, mixed with flour, for bread in Sweden. Now it is evident, as a witty French author has observed when alluding to this subject\*, that Swedes multiply and increase as do other people. He might have added, moreover, that the land of the great Gustavus and warlike Charles is not that wherein Vesta, and the chaste Goddess of the Crescent are most assiduously worshipped.

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\* Alphonse Kar.

The address of the Constantinopolitan barbers is as remarkable as their implements are apparently clumsy. Razor blades, made in England and Germany, expressly for the Turkey market, are imported wholesale by commission houses, and retailed in packets to the razor-makers, whose principal abodes are inside the western wall of the Shahzadeh-Mosque court. The business of the latter is merely to fit the short, broad blade to its long, round handle of ivory, bone, or stained wood, ornamented at the end with coral or amber, so that the closed razor appears thus:—



The art of self-shaving being unknown in the East, oostoorajees' (razor-makers') customers are limited to barbers, who also purchase at the same shops the depilatory tweezers with which they extract superfluous hair from the cheeks, and thus give to the beard that regular form which is the characteristic of well-dressed Stambol faces. With the above tools, a small Mambrino basin for lather, a strip of leather hanging to the waist for strop, and a coloured rag for razor-cloth, the barber prepares for duty. The customer, having drunk his coffee and smoked his pipe, leans against the angle of the elevated wooden seat that runs round all coffee-houses; the barber, wearing a coloured handkerchief as apron, throws a towel over the patient's shoulder, and, having sufficiently humected the head or face with soap-water, proceeds to business with extraordinary neatness and rapidity.

If the customer wear a beard the head is alone shaved, and the tweezers regulate the cheeks. If the beard is not worn, as is the case with all officers under the rank of Pasha, and all persons attached to the Imperial household, the razor is applied, and the moustache is alone spared. When the operation is completed, the patient is offered a small looking-glass, and he sees with satisfaction that his beard, moustache, and eye-brows are trimmed with mathematical precision ; that not a single hair trespasses upon the line of demarcation, and that his head is devoid of all superfluities, save the small tuft at the summit, by which the common people suppose that their guardian angel will, please God, gently raise them into Paradise, when Izrafil shall summon the blessed with the echoes of his melodious trumpet.

The barbers' trade is not limited to the process of shaving. They are pedicurists, and sometimes tooth-drawers, which latter art is announced by a triangular mosaic of teeth and glass beads suspended over their doors. The teeth are trophies indicative of their skill : the glass is intended as a charm against the evil eye. Barbers are all phlebotomists with lancet or leech. The former mode of depletion is less common than the latter. Leeches are sovereign specifics with the faculty, both native and foreign, and are perhaps essential in a country where the prevalent maladies are of an inflammatory character.

The leech fishery forms an item of government monopoly, and is farmed yearly by an Armenian company, under the direction of the sooluk eminy (leech inspector), whose business it is to estimate the value of the fisheries, to fix the amount of contract, and to account for proceeds. The exportation to Germany and Russia is

immense. Many commercial houses are engaged in this trade. The leeches of Anatolia are larger than those of Roomelia, and are more esteemed by the faculty, as they are said to be more eager to perform their duty, and more capable of extracting larger quantities than those of Roomelia.

The price paid to a barber for each leech in 1843 was one piastre (two pence), with a small fee for attendance. The latter is given with great care and address, and the operation is less troublesome than in Europe. In order to stop the hemorrhage, a coating of pounded coffee is applied. This produces the effect of a strong styptic without inflammation. This process, if employed at night, is, however, exceedingly unpleasant. The patient sleeps; the crust of coffee dries and falls off, the bed becomes sprinkled with the sharp grits, and the suffering of the pilgrim who forgot to boil the peas in his shoes on his journey to Loretto, must have been less intense than those of the patient who rolls upon this macadamised coffee-bed.

One of the most important functions of the barber's trade remains to be noticed. It is that of the sunnetjee (circumcisers). The performance of this operation so intimately connected with the essence of Mussulman faith, raises this class of men in the estimation of the people, and has, in more than one instance, elevated the operator to distinguished honours.

An example of this is recorded in Djerrah Mohammed Pasha, founder of the beautiful mosque near the remnant of the column of Arcadius, in Avret Bazary. This person, son of a porter at Scutari, was apprenticed to a Stambol barber, by whose lessons he so well profited, that he obtained the custom and notice of many distinguished functionaries.

Through their recommendations to the kizlar aghassy, young Mohammed was appointed aid-barber, and eventually berber-bashy to Murad III.; an office of considerable emolument and confidence in those days, being, as it is at present, one of the principal twenty-four court charges, with colonel's rank. Upon Murad's eldest son, Mohammed, being of age to undergo circumcision, the berber-bashy was entitled to perform this office, and did so, apparently to the infinite satisfaction of both parent and patient, for the former forthwith appointed him pasha of two tails and djerrah-bashy (surgeon in chief), and, upon the accession of Mohammed III. in 1595, that wholesale fratricide further raised Djerrah Mohammed to the rank of three-tailed Pasha\*.

Thinking also that a man who could handle the razor of circumcision with such dexterity must be equally skilful in wielding the scymetar, Mohammed III. conferred upon Djerrah the post of Agha in Chief of the Janissaries. Nor did the Sultan judge erroneously. Djerrah Mohammed commanded these unruly troops with firmness and distinction during the remainder of his life, which, according to the date on his tomb, was cut short in 1598. The mosque of "Surgeon Mohammed Pasha" is among the most remarkable for external neatness and quaint ornament in the city. It is richly painted and sculptured in the painted, florid Saracenic style, introduced by the celebrated Grand Vizir Kuprouly Pasha.

\* Turkish barbers practise surgery to this day, and in so doing they find imitators in various countries of Europe. Surgery in the most civilised states was of humble origin. As late as the commencement of the last century, the barber-surgeons of France were at the head of the College of Surgeons; and under Louis XIV. these surgeons were not only wig-makers, but petitioned the king to grant them the monopoly of these articles.



The ceremony of sunnett (circumcision) may be regarded as the only remarkable festival in the life of Moslems, save that of marriage. It is anticipated with devotional anxiety by the whole family, and is always recurred to in after-life with sentiments of emotion. Boys look forward to it with eagerness, as an approach to manhood, and final initiation into the mysteries of their faith; and above all, as a period of extraordinary indulgence and congratulation, sanctified by religion and hallowed by those hereditary practices of which Moslems are rigid observers. It is remembered at a later period as an epoch of singular felicity.

It brings to mind the blessed days of childhood. It recalls the endearments of tender parents, the soft caresses of affectionate sisters, and the fond outpourings of brotherly love, at that age when the generous sentiments implanted in our bosoms by the Almighty have not been deadened by worldly contact, or perverted by those mercenary or jealous impulses, which too often convert the honey of our hearts into the most bitter and deadliest gall.

There is no country where these, too frequent, poisons of family intercourse have less influence over natural intimacies than in Turkey: no where are the ties of blood and reciprocal affection between parents and children, brothers and sisters, more intensely felt, or more faithfully maintained. Amidst the many contradictions and caprices that mark the Turkish character, those of defying the precepts of nature and bursting the bonds of filial or fraternal attachment are not included. Devotion of children to parents, and mutual solicitude for the welfare of brothers and sisters, are not to be surpassed. No people are therefore enabled to recur to early days with more unalloyed or more disinterested sentiments.

Although it does not appear that the Prophet underwent circumcision, nature, according to tradition, having obviated this necessity, and although the operation is not ordained by the Koran, it is held to be obligatory upon all Moslems, in imitation of the early disciples, that is, unless some physical defect should render the operation dangerous, either at the required age, or at a later period. Moslems trace the origin of this practice to Abraham, who, though he had nearly attained his hundredth year, submitted to the operation by command of the archangel Gabriel\*.

Other theologians assert that Sarah, jealous of Hagar, swore that she would not rest until she had cut a piece of flesh from her body. This coming to Abraham's ears, he succeeded in pacifying his wife, and at the same time suggested a plan by which he enabled her to keep her oath. This was by compelling her handmaid to submit to circumcision. The example having been thus given upon Hagar, she subjected Ishmael to a similar process, and thus the custom was consecrated; so that Abraham and Hagar divide between them the patronage of the sunnetjee corporation.

The second portion of the above tradition is repudiated by other authorities. They admit that Sarah, grievously vexed at the preference shown by her husband for Ishmael over his more legitimate son, Isaac, fell into violent ebullitions of choler, and swore by the holy Kéaba that she would cut the bondmaid's face to shreds, and thus destroy those charms which had fascinated the patriarch. But reason and more gentle sentiments, backed by a lusty admonition from Abraham,

\* It will be observed that Musselman practices and traditions are principally founded upon Genesis xvi. and xvii.

brought the aged wife to more humane conclusions. She had, however, sworn a solemn oath, and it was essential that it should be fulfilled.

After meditating many hours, she fell upon her face, and prayed to the Almighty for advice. Whereupon, an inward voice spake to her, and inspired her with the means of fulfilling her oath, without proceeding to extremes. She therefore took a sharp instrument, and after explaining her dilemma and innocent intentions to Hagar, the latter patiently submitted to have her ear bored, and, as a natural consequence, to wear ear-rings. To this innocent subterfuge of Sarah's Moslems trace the origin of ear-boring, which is never omitted by women. The incision in the ear is consequently declared to be essential, as an imitative practice, and is generally performed when girls attain their seventh or eighth year. In Sale's Notes to the Kooran the practice of circumcision is traced to Adam by a Spanish commentator; whose description I do not care to quote, even in its Castilian disguise\*.

The act of circumcision, practised within eight days by the Jews, does not take place at Constantinople until towards the eighth or ninth year, and is oftentimes delayed until the twelfth or fourteenth, as was the case with the present Sultan and his brother Abdoul Haziz. The ceremony, described in other works, took place with extraordinary pomp at the imperial kiosk of Kihat Khana. Five thousand pounds sterling were expended in alms, and upwards of five hundred sheep were sacrificed as holocausts, and distributed among the poor. The whole expense, including presents in money and

\* See notes to Sale's Kooran.

dresses to the kadinns and women of the harem, to the munedjim bashy, officiating surgeons, &c., exceeded forty thousand pounds.

In former days, the magnificence of these ceremonies far surpassed the display of modern times. The whole imperial household, male and female, comprising five thousand souls residing within the Seraglio walls, was newly and splendidly clothed. Presents were made to the sheikhs and imâms of all imperial mosques. Precious stones and gold were distributed in every direction, and alms were liberally given to the poor. It is worthy of observation that no solemnity, public or private, takes place in Turkey without the practice of that charity which so eminently distinguishes the people. On the other hand, all pashas and great personages who received letters of notification, made it a point to return presents of money, jewels, horses, arms, and other valuable articles, as accompaniments to their congratulations.

D'Ohsson gives the translation of a circular, addressed in 1582 by Sultan Murad III. to various grand dignitaries, announcing the approaching circumcision of his son Mohammed, to whom the surgeon pasha was operator. This letter affords a curious specimen of the florid and metaphorical style adopted by court writers in former days. As d'Ohsson's excellent work is not generally read, I will give an English version of his French translation.

*"To the most illustrious His Excellency A. B. Pasha.*

"Our faithful Pasha :—We make known to you by these imperial presents adorned with our own most noble and august touhra (cipher), that it being an indispensable and sacred duty for the people elect, the

blessed people, the Mohammedan people, and more especially for sultans, monarchs, sovereigns, as well as all princes of their august dynasty, to follow in all things the laws and precepts of our holy Prophet—the model of all patriarchs and celestial envoys—and to observe religiously all things prescribed in our holy book, where it is said, ‘Follow the trace of Abraham thy father, from whom thou hast derived the illustrious name of Musselman’\*—we have therefore resolved to fulfil the precept relative to circumcision in the person of our well beloved son, Prince Mohammed; of this prince who, shadowed by the wings of celestial grace and divine aid, waxes in felicity and fragrant odour in the glorious path of the imperial throne; of this prince in whom breathe nobility, grandeur, and magnificence; of this prince who, being honoured with the same name as the Prophet, is an object of just admiration to our high and sublime court; of this prince, who is the most beautiful blossom in the flower-bed of equity and sovereign power—the most precious shoot in the garden of grandeur and magnificence—the most refined pearl of the monarchy and of supreme felicity—in short, the most luminous star in the firmament of serenity, peace, and public happiness†.

“Thus the august person of this prince, and the young plant of his existence having already exhibited

\* Mooslim, the dual of which is Moosulman. D’Ohsson, and, after him, others affirm the true meaning of this word to be “one abandoned or resigned to God.” But learned Turks declare this to be an erroneous interpretation, and that Mooslim means “one having faith,” or “truly believing;” the word being the participle of Islam.

† This prince, it will be remembered, is the same who put to death his seventeen brothers, his eldest son, and the mother of the latter, on the day of his accession.

the most felicitous progress in the orchard of virility and strength, and the tender shoot of his essence having already become a superb ornament to the vineyard of prosperity and splendour, it is necessary that the vine-dresser of circumcision should apply the sharp pruning-knife to this new plant, to this charming rose-tree, and that he should guide the sap towards the vegetating blossom, in which are concentrated the principles of reproduction, the germs of precious fruits, and the fortunate sprouts of the grand orchard of the khaliphat and of supreme power.

"This august ceremony will therefore take place, under the auspices of Providence, during the coming spring—upon the return of that season when nature, regenerated and re-imbellished, offers to human eyes a semblance of paradise, and causes us to admire the marvellous works of the Almighty. Following the example of our glorious ancestors, who were always accustomed to publish the approach of these solemnities throughout the whole extent of their empire, and to invite thereto all the grand dignitaries, and generally all officers holding high offices, we transmit to you the present supreme command, that it may serve as a notification and invitation for you to come and participate in the honour and joy of this festival, which will be celebrated in the midst of public rejoicings.

"May the Supreme Being deign to bless the commencement and the end.\*!"

With the middling and lower classes this ceremony is always an epoch of rejoicing and feasting, each according

\* Letters of a similar tenor were forwarded to some European courts, and to all Mussulman sovereigns and princes.

to his means. During the preceding week, the boys are dressed in new clothes; their fez are decked with gold talismans, coins and trinkets; they are indulged to satiety with sweetmeats and playthings; and are taken out to walk, ride, bathe, and visit. On the day of celebration and two subsequent days the children, male and female, of friends are invited to join the women in the harem, where the latter indulge themselves, whilst the men assemble in the salamyk.

In great families this period is observed with unusual solemnity. When the epoch appointed by imitative practice approaches, the munedjim bashy, or some other astrologer, is consulted. He then fixes a propitious season, generally in spring or the commencement of summer, and determines the day and precise hour when the razor is to be applied. This being settled, due notice is given to intimate friends, especially to those who, having children of the same age, may be disposed to participate in the pains and pleasures of the festival. Similar notices are given to such inferior persons as the great man may please to honour, and, in some instances, from forty to fifty boys of this class are circumcised and made partakers of their patron's bounty at the same period. The merit of the feast and the sanctity of the operation are always enhanced in proportion to the extent of charity exhibited by the feast-giver.

Children destined to perform the principal characters in the festival are indulged, as I have said, during the previous ten days, to the utmost of their wishes. New coats, embroidered in imitation of the court uniforms of their parents, are put on for the first time; a richly mounted sword, the distinguishing mark of a bey-zadeh (pasha's or grandee's son), is hung by a gold belt to

their tiny waists ; a strip of gold lace adorns their trowsers ; the front of the coat is left open to display a pair of braces of blue velvet, embroidered with gold and seed pearls, resting upon a waistcoat of Cashmere shawl. Their hair, hanging down their backs in twenty or more plaits, is interwoven with pearls, and their fez are adorned with one or more diamond mashallahs and touhras, and looped with five or six rows of handsome pearls.

Thus accoutred, they are conducted from the harem into the salamlyk ; whence, after exhibiting their finery to their male relatives and friends, they are led down stairs, where attendants stand prepared with ponies, the sleekness of whose coats rivals in lustre the gold embroidered housings and embossed bridles, with which these pretty animals are generally caparisoned.

The hall gates being thrown open, the young beys ride forth to visit, or to show themselves at the baths ; taking care not to pass the shekergee's and halwagee's shops without laying in a store of wherewithal to ruin both teeth and stomachs. On these occasions, they are not accompanied by their fathers or hodjias (tutors), as that would detract from their dignity ; but grooms walk by their sides, and numerous servants follow at their heels. In this fashion they slowly wind through the streets, with a degree of gravity and self-possession remarkable for children of their age, but characteristic of their education from earliest infancy.

Sons of pachas not more than five years old, younger even, may be seen riding through the public thoroughfares, and managing their miniature chargers with the solemnity of mature age and the skill of experienced horsemen. It is observed generally that all Turkish



youths, accustomed from infancy to ride, sit their horses with grace and skill. When they attain manhood, however, their figures gradually lose their elastic and graceful forms; their shoulders become round, and their persons exhibit a tendency to obesity. Well proportioned, light-figured Turkish gentlemen of middle age are exceptions.

These and other diversions are continued until the forenoon of the appointed day, when the parents of those to be circumcised, with their male relatives and friends, assemble in one of the apartments of the salamyk. All things being prepared, the sunettgee is introduced, and the boys are led in from the harem. Everything is then done by fathers and attendants, to soothe and sustain their courage, whilst a noisy band of music, placed in a corner, renders their sobs and subsequent lamentations inaudible. The precise instant having arrived, the sunettgee and assistant perform their duty in a few seconds, whilst the imâm, standing by, sanctifies the operation with prayers and benedictions.

The presence of the priest is not obligatory, the ceremony being of imitative and not of divine precept. This attendance is nevertheless considered orthodox, and is rarely omitted by respectable persons; even as the nuptial benediction, though declared superfluous in France and Belgium, is invariably demanded by all who respect themselves, or attach sanctity to the marriage ceremony\*.

The operation, rapidly performed by the aid of a razor, tweezers, and small box-wood stick, being terminated, a cataplasm of coral powder is applied to the

\* When renegades undergo circumcision, imâms always attend. Their presence is regarded as requisite to sanctify the initiation of these apostates, for whom all honest men entertain sovereign contempt.

wound, and the patient is removed to a chamber gaily decorated. Here he is placed upon a couch, ornamented with shawls and embroidered coverlets. Golden talismans and amulets are attached to the pillows. The walls are adorned with draperies, silken banners, artificial flowers, festoons of coloured ribbons, and gilt paper. The divans are strewn with presents, playthings, and sweetmeats. Small sabres, richly mounted, are also placed on the pillows, or suspended above.

In the mean time, the children of dependents or poor, who are made partakers in the act, are placed in tents in the garden or in the lower apartments, where similar ceremonies are performed at the expense of the host.

Previously and subsequently to the operation, sheep, lambs, and goats are sacrificed. The giver of the feast sets the example of sacrifice, by slaying one or more animals with his own hand. The remainder, sometimes amounting to three or four score, are put to death by the family and guests. The flesh not consumed at the feast is distributed among the poor of the quarter. The animals destined for sacrifice are ornamented as during Beiram. They must be free from defect of horn, eye, and hoof\*. Their fleeces, cleanly washed, are streaked and dotted with henna and saffron. Their horns are gilt, blue glass talismans are suspended to their necks and tails, and gilt paper banners and coloured ribbons are affixed to their fleeces.

Whilst inferior guests are diverted down stairs with rude music, swings, pipes, coffee, and a profusion of pastry and other sweet condiments, the personages above

\* In this Mohammed copied the Jewish legislator. See Leviticus xix. 19, 20, and 21, wherein it is forbidden to sacrifice "blemished" animals; and also Numbers xiv. 2.

are feasted in a more sumptuous manner. Cakes, preserves, and confectionary are handed round in uninterrupted variety and succession. Some Pashas carry their expense so far as to import most of these articles from Naples or Marseilles. To these are added ices, fruits, sherbets, and, at sun-down, a dinner consisting of a long succession of savoury dishes, terminating with delicate pilafs and fragrant bowls of khoshàb. Meanwhile divers amusements are introduced to divert the guests and children. Among these are—

1. Jewish or gipsy jugglers, whose clumsy tricks of legerdemain are always seasoned by coarse and ribald jokes.

2. A company of actors of the same class, whose performances consist in pantomime of the grossest kind, interlarded with dialogue of the same alloy, but not unseasoned with wit and humorous situations.

3. Orchestras of gipsy musicians, whose songs, harsh and grating to European ears, produce the effect of most harmonious cadences and symphonies on those of natives. But the most disgusting of all these exhibitions is that of Kara Geuz (black eye), whose indecent performances have been mentioned in a former chapter. It is said by some well-educated Turks that these foul exhibitions are tolerated, not encouraged; and that the excess of grossness serves as an antidote. But it may always be observed that the effect produced upon spectators of all ages by these performances is unqualified pleasure and hilarity. Nine out of ten depart highly gratified, and repeat the most filthy witticisms of Kara Geuz and his confederate Hadji Aïvat, as persons who quit operas seek to retain the most melodious airs.

The feast does not terminate with dinner. At night-

fall, houses and gardens are illuminated, guns are fired, rockets are discharged at intervals, and a display of fireworks takes place after fifth prayer, when the children retire and guests depart. The festival is thus kept up during the whole week, each sex having its distinct days of rejoicing. The first three days, generally commencing on Saturday, are allotted to the men ; the three following to the women. The young patients are always removed from the *salamlyk* to the harem at the expiration of the third day, and are perfectly cured in the course of the week. These ceremonies being terminated, the parents' next thought is to look out for a suitable marriage ; and it often occurs that betrothal follows immediately after circumcision.

The most pleasing spectacles at rich circumcisions are the picturesque groups of children of both sexes that cluster upon the divans, or occupy the recesses of apartments. These little creatures, for the most part as beautiful in face and graceful in person as they are resplendent and varied in attire, present what may be termed a natural masquerade, inimitable by poet or painter. Issue or descendants of the fairest and most symmetrically formed women of Circassia and Georgia, their features rarely exhibit any trace of the old Turkoman characteristics.

These traces have been effaced by constant inter-crossings of gentle blood. The high cheek-bone, low forehead, upturned nose, and small restless eye, typical of the Tartar race, are rarely met with, even among the lowest classes at Stambol ; although, as already remarked, the number of Russian prisoners now scattered over the Circassian districts have produced a taint perceptible in the features of children latterly imported.

The figures of children of both sexes, with the excep-

tion of the legs being somewhat bowed, are remarkable for their symmetry. Those of young girls cannot be surpassed in flexibility and classic curve. Nature is allowed full scope to develop itself. The tight shackles, so often fatal to the health of European girls, are unknown. This freedom, combined with their flowing robes, gives to them an air of ease, roundness, and self-possession that cannot be attained by aid of stays, back-boards, and dancing-masters. A Turkish woman's movements may be considered as displaying too much languor and indifference; but they are utterly free from those stiff and angular attitudes, so common in Europe among our most tutored, or rather tortured, young ladies.

Strangers who visit Constantinople are invariably struck with the dress of children of both sexes. They marvel at the originality of fashions, and the brilliancy of colours, which present the perfect harmony seen in the many-tinted tulip or variegated carnation, in whose pencilling nature admirably exhibits the utmost freedom and contradiction, but blends the whole with exquisite softness, so that the eye is not offended by opposing shades. The spectator's admiration is not limited to the dress and attitudes of these glittering butterflies. He cannot fail to remark the reserve and modesty of their demeanour, and, above all, the tender fondness which they exhibit towards their parents—a tenderness reciprocated in the most touching manner by fathers, who, with rosaries in hand and glistening eyes, watch the gambols of their little treasures.

These mutual sentiments are not limited to infancy or early youth. They do not wear out with manhood. The fondness of children ripens into devout reverence at a more advanced period, and at no time during life do

these admirable sentiments diminish. Yet their intercourse does not descend to extreme familiarity. When sons and daughters attain adolescence, their behaviour to parents is profoundly respectful. The forms of etiquette due to the precedence of rank or age are always adhered to, at least before strangers; and yet this is unaccompanied by stiffness or restraint. This shows that the sentiment springs from the heart and not from fear.

On the other hand, parents maintain the same forms towards their grown-up children; they salute them in the mode due to their position, and address them with the title affixed to their rank. For instance, they do not say, "Ahmed or Fatmeh, do this or go there," but add Bey, Effendy, or Pasha, to men's names, and Khanum (Madam), to those of women, interspersed now and then with the more endearing terms of djanum (my soul), or koozum (my lamb). Those who are admitted to intimacy in Turkish houses rarely discover any departure from these pleasing forms. Such, at least, was the case in the families where I was admitted as a friend, without familiarity, but with a hearty yet high-bred cordiality that cannot be forgotten.

Before taking leave of the barbers' corporation, I must observe, that they pay special reverence to the memory of an Arab named Selmen, first cousin, favourite, and barber to the Prophet. Indeed, so great was Mohammed's esteem for the skill and piety of his relation, that he was wont to say, "Our cousin Selmen's wisdom extends not only to perfect knowledge of the past but to the future. His piety can only be surpassed by his modesty. Five times each day, when he prostrates himself for prayer, the angels of Paradise stretch forth their arms to anoint him." Selmen continued in favour until his last hour, and was one of the twelve to whom Mohammed,

in imitation of the holy Apostles, promised salvation. It has been shewn that barbers held prominent positions in the households of Sultans and wealthy persons. This may be accounted for by the necessity existing in the East for employing confidential individuals, who combine mechanical skill with agreeable conversation and perfect discretion.

The opposite side of the street occupied by barbers and coffee-shops, is tenanted by dyvitjee (ink-stand makers), and by fenarjee (makers of paper lanterns). The first of these trades derives its origin from the earliest periods. The use of dyvits is traced up to the prophet Enoch, who is supposed to have been the inventor of writing as well as weaving. He it was, who, being instructed by the archangel Gabriel, made the first reed pen, much as they are used in the present day, and also the first distaff\*. He is consequently the patron of all scribes and calligraphers, although some rigid Moslems are disposed to ascribe the invention of inkstands to a disciple of the Prophet's, named Abou Hafeear. It is affirmed by them that he invented the model of the article now in use, which he made of brass, and presented to Mohammed, who wore it constantly in his girdle, and bequeathed it to Ali. This relic passed into the possession of the Ommiads, and thence into the hands of the Abassides. It was destroyed when the treasures of the latter Kaliphs were plundered by the Tartar invaders of Bagdad.

Dyvits, not unlike short pistols in form, are made of brass and sometimes of silver. That of the Sultan's

\* According to modern belief, Enoch was the son of Berd, and the most learned and studious of all the sons of men. Thence the epithet Idriss added to his name. Moslems believe in his translation at the period mentioned in holy writ.

secretary is of gold, ornamented with a single large ruby. The ink is contained in the butt, or projecting part, and the reeds, knife, and ivory for nibbing and splitting the reed, in the barrel, which opens at the muzzle. They are worn with the elongated part thrust into the girdle or bosom pocket. Inkstand-bearers of Pashas always carry the dyvit in this manner, and are ready at a moment's notice with paper and ready-made pen, but not with wax, which is in the seal-bearer's department. Some ancient dyvitjee were renowned for their productions, which are as much esteemed among Turks as those of Cellini with us. Among these were Roomee Effendy, who lived under Murad IV. His inkstands were generally of brass, incrustated with gold or silver, and are eagerly purchased for seven or eight thousand piastres. Eski Mohammed was also celebrated under Achmet III. He made the large, bossed inkstands carried by ministers' attendants. These are now valued at five thousand piastres, without jewels.

The manufacture of paper lanterns forms an important branch of trade in a city where the streets are not lighted, and where, after sunset, all persons not carrying lanterns are liable to be arrested and locked up for the night in one of the central police offices. If the captive be a Frank, he must cause himself to be claimed by his legation as early as possible, or he may have to pay a fine, or perhaps to remain two or three days in durance. A patriotic Englishman may find some consolation, however, when he observes that three-fourths of the vagabonds whom he may encounter in these prisons are subjects of Great Britain, that is, either Maltese or Ionians—the scourge of Pera and Galata.

The round paper lanterns in general use are about fourteen inches long, with pasteboard bottoms, in which



the candle is placed. They are elastic, and fold up in the space of half an inch, so that they are easily carried in the pocket. The finer lanterns are of gauze, with tin or copper extremities. Complaints are made by foreigners of the inconvenience of carrying lanterns. It is a much greater inconvenience, methinks, to fall into quagmires, or to be assailed by dogs, consequences that must be regarded as inevitable, so long as the police declares that it could not see to catch thieves, if the streets were lighted with lamps : a curious application of "darkness visible\*."

Leaving Teriaky Tcharsshy at its southern extremity, and following a narrow street running south-west, the valley which separates the third and fourth hills will soon be reached. Here the aqueduct of Valens stretches from point to point and conveys to the great Seraglio Taksim the waters oozing from the marshy heights westward of Kihat Khana. Gyllius, correct in almost all topographical and statistical details, affirms that the waters which traverse this aqueduct are drawn from Belgrade. This assertion is contradicted by Andreossy and by the declarations of the guardians of At Bazary and Egri Kapou reservoirs.

According to the best authorities, Bozdoghan Kemary was first erected upon a single line of arches by Adrian, before the final constitution of the city by Constantine. Its construction being defective, and its arches having received many injuries from earthquakes, it gradually fell into ruin, and was choked up with rubbish until the reign of Valens. He commanded it to be pulled down and rebuilt from the foundation upon a double tier of arches;

\* Such were the motives seriously alleged by the Governor of Tophana, in 1843, for refusing permission to the inhabitants of Pera to light the streets with lamps.

that is, in all those parts crossing the dips of the valleys between the walls and the vicinity of the Forum Theodosii (now Serasker's Square), where it terminated in a simple channel of masonry.

This reconstruction is supposed to have taken place A.D. 367, but it was not built sufficiently strong to resist the earthquake which shook down the great dome of Aya Sofia during the reign of Justinian, in 558. The dilapidated aqueduct was neglected by the latter emperor, whose revenues were devoted to other purposes. Indeed, he is said to have robbed all the water conduits of their leaden pipes, and to have substituted others of earth; a change by no means detrimental to the health of the city.

Justinus II., Justinian's immediate successor, at length bethought himself of the aqueduct, and repaired the whole, A.D. 570; but, when the city was besieged by the Avarians in 617, the external conduits were destroyed, and the besiegers having penetrated within the walls, demolished all the western portion of the aqueduct itself. Nor was any attempt made to rebuild this noble work, until the year 766, when Constantine Iconomakos and Copronymos, the iconoclast and filthy, as he was nicknamed by the people, commanded the restoration of the whole in the most solid manner. This act ought to have washed out both epithets attached to this emperor's name, but the *vox populi* bids defiance to time and reason.

The work of Copronymos continued to supply the quarter of Aya Sofia and the imperial residences grouped round the Akropolis, during three centuries, when symptoms of decay were perceptible, and, the channels being partly broken down or obstructed with weeds, the whole was repaired by the emperor Basil (A.D. 1020). Thirteen

years later, a succession of terrible earthquakes, whose effects were felt during many days throughout Egypt, Syria, Palestine, and various parts of Europe, shook the whole city to its foundations\*.

Among other public monuments that suffered was the centre dome of Aya Sofia, and the Valens Aqueduct. A third of the cupola of the former fell in, and was never correctly rebuilt. Its walls were rent also in many places, and were only prevented from falling by the addition of those massive buttresses which have destroyed the symmetry of its outward appearance, and given to it a heavy and incongruous form, utterly opposed to the sublimity and airy elevation of the interior.

Although the damage received by Bozdoghan Kemary was less serious, many of the upper tier of arches were shaken down, and the whole required repairs. These were effected in 1035. No record exists of the aqueduct having materially suffered during the following five centuries, notwithstanding the frequent recurrence of earthquakes; but, during the reign of Sultan Suleiman, the whole mass was found to require complete renovation, and therefore in the year 1540 it was entirely rebuilt.

Notwithstanding the convulsion of 1551, when the earth was agitated by the most appalling throes for more than ten minutes, whereby many public buildings, mosques, and some hundred private dwellings were cast down, and the city walls between the Silivry Gate and the Seven Towers were hurled in huge fragments into

\* Earthquakes, which lasted from the 18th of April to the 6th of May last year (1843), destroyed the Persian frontier town of Khoy, and other places in the province of Tabreez, and caused the death of more than one thousand persons.

the ditches, where portions still remain; notwithstanding these and other shocks, the Valens Aqueduct, such as it was rebuilt by the great architect Sinan, would have remained intact, had not Suleiman resolved to destroy a portion of his own noble construction.

Finding that the supply of water flowing from the crown of the fourth hill to the terminus on the third, near Sultan Bajazet, would suffer no diminution by pulling down a part of the upper range of arches traversing the intervening valley, Suleiman ordered their demolition. The object of this was to open a view of the Shahzadeh mosque, from the north bank of the harbour and Galata. But Suleiman is said to have repented himself of this resolution before the entire demolition of the upper tier. It was discovered, as the process of destruction proceeded, that the purpose would not be fulfilled; half the upper range was therefore allowed to remain. Such was the cause of the abruptness frequently attributed to less reasonable motives.

This truncated aqueduct, rising above the neck of the valley and subjacent edifices, forms a most picturesque and noble object, when seen towards sunset. At this moment the gorgeous luminary pours forth his departing light through the remaining arches, and tinges surrounding objects with that inimitable haze of gilded purple peculiar to the Bosphorus. It is towards the middle of autumn, the finest and most agreeable of all seasons in these regions, that the sunsets are most splendid, and that these unrivalled, glowing tints are most admirable in their effects. It is then that the Bosphorus, the Propontis, the Princes' islands, the distant Olympus, and the nearer mountains, offer a succession of prospects

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unrivalled in variety, unequalled for their majestic repose and ærial softness.

Many persons, drawing comparisons between the beauties of the bay of Naples and the Bosphorus, accord the palm to the former. In my humble judgment, this opinion is erroneous. There is greater majesty, epic poetry, and space in the first, but the latter is superior in fairy and flowery ideality, in softness and magic variety. Besides, the extent of the Neapolitan semicircle is so vast, that the eye can only seize one or two portions at the same glance, and the parts when disunited are comparatively inferior; whereas the spectator, placed on the heights above Pera or Scutari, can obtain a view of the whole scene before him, stretching in most harmonious succession from the foreground of dark cypresses or blue waters, to the distant and misty veil of hills.

The remnants of Bozdaghan Kemary pass over many streets, and intersect some of the most densely inhabited portions of the Suleimanya and At Bazary quarters. Some houses have doors opening upon the aqueduct; but, as the summit commands a sight into neighbouring gardens and courts, rules of decorum and good fellowship prevent their being made use of for other purposes than fire-escapes\*.

\* Among these mansions is that of Rouhuddin Effendy, a retired colonel of Engineers, recently Chargé d'Affaires at Paris. This benevolent and enlightened officer, to whose instructive kindness and hospitality I am indebted for the most agreeable and useful days passed at Constantinople, is the father of the accomplished Ahmet Wefyk Effendy. On one occasion he permitted me to pass through the sofa (upper vestibule) of his house, which communicates with the aqueduct. I was thus enabled to enjoy a moonlight walk thereon. During the day no one is ever seen upon the summit save the son yoljee, who have care of the pipes.

The road from the "Drunkards' Market" to Divan Yolly passes through the second thoroughfare under the aqueduct, and opens into that portion called Direk Maïdany (column place), from its being ornamented on either side by rows of columns, taken from ancient buildings. These pillars, some inverted, and all placed without regard to symmetry, form a low and narrow colonnade, backed by mean wooden houses, principally tenanted by inferior shoemakers. From this spot Divan Yolly runs westward, passing the beautiful tomb, fountain and college of Mohammed Ali Pasha; thence it runs between the southern wall of the Shahzadeh mosque, and a range of wooden sheds, partly tenanted by dealers in second-rate perfumery and mercery, and partly by Armenian basmajee. This trade carve woodcuts for printing cottons or muslins, in readiness for embroidery or painting. The moulds are of box-wood, and the designs represent flowers or arabesques.

After passing the south-west entrance to the Shahzadeh court, within which the razor-sellers have their shops, Divan Yolly ascends by a tortuous course to Kavvaf and Sarradjlar Khana, two of the most ancient and important markets of the city. Both, as stated in our opening chapter, were erected by the conqueror, and were the first trades regularly licensed and established as corporations. The street now occupied by the Kavvafiar was formerly enclosed with gates, and roofed with vaulted arches. It was repeatedly destroyed by fire and rebuilt; but the great conflagration of 1715 having

The altitude varies according to the dip and undulation of the ground from a maximum of seventy-eight feet. Its length, from the vicinity of Sultan Mohammed to the terminus near Eaky Serai, is about twelve hundred and fifty feet, and its breadth in masonry eleven feet.

completely destroyed the roofs and gates, they have not been restored. The market is now a thoroughfare, open at all hours, and the pith of the trade is removed to the central bazars.

Although it is not immediately within our purpose to notice objects unconnected with the main topic, we must turn aside a few yards to visit the column of Marcian, one of the few relics of antiquity that have escaped the ravages of fires, earthquakes, and successive iconoclasts. This monument, more interesting from its having escaped destruction than from intrinsic or historical merit, is so completely enclosed and hidden by habitations, that it may be passed within ten yards without being discovered, unless the antiquarian be conducted to its base. It is situated a few score yards south of the eastern gate of the shoe-market, within a small garden belonging to a respectable Turk, who, albeit he attaches no value to the pillar itself, and cannot comprehend the talismanic virtues that attract strangers to visit its half calcined shaft, most carefully watches over its safety as a source of annual revenue.

The column and the quarter in which it stands are called by the Turks *Kiz Tashy* (the maiden's stone). This chaste denomination originates from a confusion made in earlier days between this column of granite and that of marble, erected near the *Fanar*, and in the centre of the quarter to which Constantine granted privileges similar to those enjoyed by the French *Palais Royal*, until purified of its unchaste inhabitants. On this column stood the celebrated statue of *Venus*, "the maiden-prover;" endowed, as affirmed by old historians, with most singular powers; for, whenever females whose morality was in any way questionable passed by, the

statue produced the effect of a whirlwind upon their nether garments. In despite of all precautions, the tell tale robes flew over their shoulders, and, no matter how clumsy their ankles or cunning their artifices, pitilessly betrayed both.

The dread of exposing themselves to the irresistible lever of this treacherous statue caused the fair sex to avoid the quarter where it smiled triumphant. No female, however confident in her own rectitude, cared to subject herself to this ordeal, unless compelled by necessity. Eventually, the vicinity was entirely abandoned by all, save those who had already abandoned themselves; and women passing to and from the city and suburbs preferred to brave the waters, or to confront the winds upon the harbour shore, rather than to take the direct path, which led beneath the statue of this indiscreet Venus. The ill-natured pranks of this goddess, however, were suddenly and effectually checked by the Empress Sophia, wife to Justinian II.

This princess, whose reputation for virtue and piety was unblemished, had occasion to proceed from her palace near the Hippodrome to that of the Blachern. Yielding to the wishes of her ladies and maids of honour, who had little fancy to essay the test of the "maiden-prover," Sophia directed her attendants to follow the lower road, so as to avoid passing the treacherous statue. But on reaching the water-side, near the present bridge, there arose a violent tempest, so that no alternative remained but to retrace their steps, or to submit to the ordeal of the upper road. Sophia, confident in her own virtue, and perhaps maliciously desirous to test that of her attendants, readily adopted the latter, in spite of violent remonstrances on the part of the most austere and prudish ladies.



The imperial party soon paid dearly for this temerity. Scarcely had they reached the vicinity of the column, ere the Empress was seen to sit uneasily upon her embroidered saddle. As they proceeded, this uneasiness increased, and her robes fluttered violently. Undaunted by this warning, the confident princess urged on her noble palfrey. Presently, however, matters assumed a most serious aspect. On entering the small forum dedicated to Venus, "the chastity-prover," the imperial garments, as well as those of many most respected dames, flew upwards, and could neither be retained nor coaxed into their proper places, until the procession had passed beyond the influence of the malicious deity.

Blushing with virtuous indignation at this barefaced calumny, Sophia no sooner reached the Blachern, than she commanded her officers to proceed with ladders, ropes and hammers, and to terminate at once the libeller's career. This order, received with shouts of *πολυχρο-νιζειν* (long live the Empress) from all the court ladies, was, it is said, obeyed with some reluctance by the men. Be this as it may, the statue was torn from its pedestal, broken, and cast into the sea; but the column was permitted to remain standing, and continued so until the year 1553, when it was removed to embellish the interior of the Suleimanya\*.

Marcian's Column, erected about A.D. 455, consists of a plain shaft of red-grey Egyptian granite, which at first has the appearance of a monolith, but upon nearer inspection proves to be composed of two pieces. It stands upon a base, formed of five quadrilateral slabs of white

\* According to one tradition, women who passed this statue were instrumental to their own exposure. Moved by irresistible impulse, they seized their own garments, and exposed thereby their own frailty.

**Marmora** marble, each of different dimensions. The central block is about seven feet square. This block is ornamented on three sides with Greek crosses in circular medallions; on the western face are the calcined remnants of two genii, in alto relievo, supporting a globe. The inscription—

Principis hanc statuam Marciani  
Cerne torumque ter vovit quod Tatianus opus—

is engraved upon the western face of this block, and bears evidence of having been inserted with metal letters. The summit is surmounted by a Corinthian capital of white marble, the southern volutes of which are still nearly perfect. Upon this rests a square block, and not a globe, as stated by Von Hammer, disproportionately large in appearance, sculptured at the angles with eagles. This probably served as a pedestal for Marcian's statue\*. Von Hammer falls into error, when he contradicts Chevalier, who truly describes the shaft to be of granite. Of this there can be as little question as that the base and capital are of marble.

The fires that repeatedly ravaged this populous quarter have severely injured the latter, but the shaft is intact. Although partially discoloured, it has escaped the process of whitewashing, to which all ancient monuments are subjected, among others, the Corinthian column, inside the harem ground of the old Seraglio, ascribed to Theodora, wife of Justinian, but more probably erected by Theodosius II., A.D. 440, and bearing the inscription, "OB DEVICTOS GOTHOS FORTUNÆ REDUCI." When I

\* Marcian, a man of low origin, owed his elevation to his own merits. It was this Emperor who, when pressed by Attila for tribute, made the noble reply, "I reserve gold for my friends, steel for my foes."

first visited the latter in 1841, the inscription was partly legible, though covered with many coats of whitewash; but a few months later all had disappeared under a thick plaster.

Having inquired of our attendant, an officer of the Porte, the motives for this whitewashing mania, he at first replied "Bilmem" (I know not); but thinking, presently, that he had wherewithal to confound us, he exclaimed, "Is not white a colour acceptable in God's eye? Is not this pillar of marble, and is not marble white? Is not outward cleanliness a symbol of inward purity? When your linen is dirty, do you not wash it? Oof! so it is with these things."

In truth, however much Moslems may adhere to old customs and venerate old men, they find no charms in the rust of antiquity, or in preserving the picturesque moss of by-gone days. It is with difficulty that the directors of some Mosque Wakoofs have been prevented from whitewashing all the marble, porphyry, or verd-antique columns within these edifices. Some, indeed, have not escaped this fate. This contempt for antiques, or objects of *vertu*, is admirably illustrated by the African magician, who offers new for old lamps to Aladdin's bride.

The neighbourhood of Marcian's Column tempts to further deviation from the direct course. By proceeding a few yards southward, and then turning to the left, the site of the once celebrated Et Maidany (meat place) will be reached. This spot, renowned in the annals of the Ottoman Empire, received its name from the distribution of food made to the troops. It was noted as the focus of military conspiracies and sanguinary revolts, and occupied a large portion of the reverse side of the fourth hill,

immediately beneath the southern colleges and courts of Sultan Mohammed II., by whom the vast janissary barracks were first erected.

Not a vestige of these buildings or their extensive courts now remains, save one stone gate-pillar, and the ruins of the once splendid fountain erected by Suleiman the Great, repaired by Achmet I., and splendidly re-embellished by Mahmoud II. On ascending the throne, the latter cajoled and flattered the Janissaries, that he might lull all suspicion as to those intentions which he carried into effect eighteen years afterwards. When the order for destroying these unruly legions was proclaimed, the vast barracks, capable of lodging eighteen thousand men, together with all adjoining monuments or buildings that could record their existence, were included in the proscription. All that escaped the cannonade was devoured by fire, or abandoned to pillage. Never was destruction more complete, or extirpation more effectual. The immense space occupied, from the year 1453 to 1826, by these buildings, courts, fountains, and magazines, is now a wilderness; intersected by narrow, walled lanes, inclosing small tenements or gardens, the latter celebrated for artichokes.

The solitude and desolate tranquillity of this spot, teeming with interesting historical recollections, now form a singular contrast to the bustle and warlike animation of ancient times. Then, in lieu of the earth sending forth verdant foliage, flowers, and fruits, it displayed the productive powers ascribed to the teeth of Cadmus. At a word, or a blow of the Janissary Agha's mace on the iron doors, thousands of armed men, ripe for war or revolt, poured forth, like hornets, from the adjacent corridors; and the echo of their shouts carried terror

into the hearts, not only of their own sovereigns, but of distant potentates.

All that remains at present is the fair prospect, which these tyrants of Sultans and people enjoyed from their southern windows. On ascending the mound of rubbish contiguous to the ruined fountain, a portion of these noble prospects meet the eye. Eastward may be seen the blue Propontis and the far distant Bithynian range; westward appear the embattled towers and city walls, peering above the fruitful gardens of Yeni Baghtshy, through which the Lycus winds its muddy course. In front rises the northern flank of the seventh hill, crowned by the mosques of Djerrah Pasha and the celebrated Khasseky, near to which latter stand the calcined remnants of the Arcadian column, encircled by a multitude of fine mansions, embosomed in smiling groves and gardens.

Among these buildings is that called Tash Konak (stone-house), belonging to the ancient family of Spanakjee Zadeh (son of spinach-seller), whose founder, a renowned Mufty and jurisconsult, in the reign of Achmet I., was, as his name indicates, the son of a poor spinach-grower, residing upon this spot. The first Effendy of this family raised himself to eminence by his own merits, and modestly retained the name of his father's trade. His descendants have more or less supported their ancestor's reputation, by attaining distinguished offices in the corps of Oolema, and have also retained their original designation.

The "stone-house," a vast building, painted red, derived its name from the material with which it is constructed. This is a rare exception at Constantinople, but a proof that stone is eventually more secure, and

thence more economical, than wood; for, whilst the surrounding houses and the whole quarter have been repeatedly burned to the ground, the "stone-house," emblem of the durability of the family, has remained intact. The quarter of Avret Bazary and Ak Serai, in the midst of which this mansion stands, is the favourite residence of Oolema and men appertaining to law and church. Thus it is that many of the most spacious and handsomest houses are to be found in this neighbourhood.

Eastward of the archway which surmounted the lower gate of the Shoemakers' Magazine, is a street occupied by the second-rate saddlers attached to Sarradj Khana, into which there are three entrances on the southern and one upon the northern side.

This bazar covers the site of the ancient cisterns, called Modestiaca by the Byzantines. It consists of a double line of shops, under colonnades supported by wooden pillars. Two sides are occupied by dealers in leather work of all kinds connected with saddlery and harness; a third is devoted to carpenters, who make saddle-trees and sanduk (baskets or paniers). The fourth is tenanted by those who cover these paniers with leather. The saddlers' repository is coeval with that of the shoemakers', and its members were endowed with similar privileges by the conqueror. The original building suffered the same fate as its neighbour. But, if it has lost in solidity, it has gained in picturesque disorder. Vine-covered trellises, clustering with fruit and verdant foliage, are agreeable substitutes for the vaulted roofs and lead-covered domes that formerly surmounted the four streets.

The multitude and variety of articles produced by

the saddlers are peculiarly striking to those accustomed to the sober horse-furniture of Europe. Each of these, whether for the use of rich or poor, bears the type of originality, and is more or less ornamented with coloured leather, cut and stitched in fantastic patterns, with cotton or silk tassels, metal bosses, rosettes, shell-work, glass beads, or gold and silver embroidery. All common articles, whether for saddle-horses or beasts of burden, are equally picturesque, and in harmony with the dress of riders and drivers, while the bridles, cruppers, martingals, and shabraques of the wealthy, are resplendent with embroidery and fanciful ornaments.

As the Sultan invariably rides when he appears in public, the splendour of his charger's housings, and the e of the led horses that precede him, surpasses all similar exhibitions in Europe\*. The imperial shabraques, on ordinary occasions, are of scarlet or blue cloth, embroidered with gold; but on grand festivals they are of various colours, thickly studded with pearls, turquoises, and other precious stones, embedded in a crust of gold or silver embroidery. One of these shabraques, presented by the Emperor of Russia, was valued at twenty thousand silver rubles.

The bridles, cruppers, and breast-plates are equally rich, and perfectly harmonize with the imperial rider's uniform. At Mevlood, 1843, the brilliants and precious stones ornamenting the Sultan's appointments, uniform, and mantle collar, were estimated at twenty-four thousand purses (about £110,000), exclusively of the diamonds composing his nishan, the centre stone of which

\* Led horses only appear upon the great festivals of the two Beirams and Mevlood.

is a brilliant of rare size and lustre. The bits of all classes are clumsy, and of common plated or tinned metal, badly cleaned. Stirrups are generally of brass.

The horse-furniture of all ranks, especially of grand dignitaries, is the only external remnant of ancient splendour. To this display the latter set no bounds, nor is there any apparent regulation limiting embroidery. Even the little children, who parade the streets on their ponies, are remarkable for their rich trappings. The saddlers are among the most numerous and wealthy corporations, and are connected with a variety of crafts, whose labour is necessary to the productions of the head branch. Within the memory of many Turkish gentlemen, the trade was so flourishing, and their repository so abundantly stored, that they could equip thirty thousand cavalry horses within twenty-four hours. At the present period it would be difficult for them to muster furniture for two thousand. As fashions are daily changing, and modifications are constantly made in military equipments, the saddlers now work only to order, keeping scarcely any stock but of common articles required for Tatars, postilions, and country people.

The shops of bit, buckle, chain, and stirrup (oozenguy or rikéab) manufacturers, and of all other similar trades, are outside the repository, upon the summit of the adjoining eminence. Stirrups are an important feature in oriental customs. The Sultan's levees at Beiram and Mevlood, at which period all privileged persons are permitted to kiss the imperial slipper, are called Rikéab, from its having been the custom in former days for war-like Sultans to hold public audiences, and even courts of justice, on horseback. Courtiers or appellants then dismounted and touched the imperial stirrup with their



lips. In more recent times, when Sultans appeared in public, vizirs, ministers, and others, not of the household, waited on foot, outside the gate of the inner court, where they saluted the monarch as he sallied forth, and when he had passed mounted their horses. All, however, are now admitted to the presence before or after the ceremony, and wait ready mounted in their proper places to precede the Sultan in the procession, whilst all officers actually attached to the palace follow the imperial person.

Some officers of the imperial household, whose province it was to attend immediately upon the monarch, were, and are still, called Rikéab Aghas, (stirrup lords), a title somewhat corresponding with our equerries. Among these are the officers of the master of the horse and grand chamberlain. The stirrup was, and is, considered a place of refuge. Should a man, flying from persecution or even from justice, throw himself at the feet of a great person and seize his stirrup, this is held to be a sanctuary for the time being, and the individual thus solicited generally endeavours to intercede for the applicant. Injured persons have been known to fly for succour to the imperial stirrup, and to have thereby escaped from oppressors.

It would be superfluous to describe the multifarious articles forming the staple of the trade; some few productions must however be enumerated.

1. Eyer (saddles) of all shapes and denominations, from the elevated Tartar cushion to the plain European or English. The latter are imported ready made, or are finished by Greek and Armenian workmen, it being found difficult to induce Turks to handle any articles made from the hide of the unclean beast, which alone

remains nedgess (impure), in spite of tanning\*. The form of the English saddle is generally introduced, but they are frequently covered with velvet or cloth neatly stitched. This covering is, however, of little importance, as the saddles of all functionaries, military and civil, are concealed by cloth shabraques, edged with broad lace.

When masters dismount, their saiss (grooms), who walk by their side and carry a plain saddle or horse-cloth on their shoulder, throw the latter over the animal and thus preserve both horse and housings from wind and rain. The old-fashioned Turkoman saddle is principally confined to what are called "old Osmanlis," or to those who wear the ancient dress. In these cases a richly embroidered crupper cloth is used by the rich. Plainer cloths of coarse materials, but gaudy colours, are employed by inferior persons. Some old men ride upon the common pack-saddles, with ornamented quarter-cloths, and worsted cruppers of many colours:

2. Diguin (bridles), used by those who have adopted the new dress, are generally of varnished leather, studded with a profusion of metal rosettes. The typical Asiatic, or as we call them Mameluke bridles (deguin sheriffy), made of silk or worsted, and ornamented with many tassels, are principally limited to old Osmanlis or provincial people. They are, however, more graceful, and better suited to Eastern horses and riders, than the formal bridles of Europe recently imported. A handsome deguin sheriffy costs from fifty to sixty piastres without bit.

3. Yoola (head-stalls) are sometimes of russia leather,

\* All other skins are rendered pure by this process.

studded with small brass bosses. But the generality are made of strong untanned white leather. As horses are always tethered in stable, their heads are fastened short to the rack; but more with a view of preventing their biting each other, than to obstruct their lying down.

4. At Mooskassy (horse-amulets) are of various kinds and forms, but generally triangular. They are in universal use. Scarcely a horse or beast of any kind is unprovided with one of these preventives against the evil eye. The common amulets consist of triangular pieces of ornamented leather, with small glass circles attached. They contain a charm, written upon a piece of paper, are suspended round the animal's neck by a thong, and hang between the fore-legs. One is useful, but three united are regarded as infallible. Some of a finer kind are circular, embroidered with a gold *mashallah* upon morocco leather. They are strapped round the neck, a little behind the ears. Those upon the Sultan's horses are worked with pearls and turquoises, and affixed with gold-embroidered thongs.

5. Oortek (saddle-bags) for carrying wearing apparel, when travelling. They are of different sizes and materials. Those placed under the rider's person are generally of strong carpet or black leather, ornamented with tassels and fanciful devices. Some are of russia leather (yooktan), large enough to form a load for a horse, or if necessary, for a camel. They are in universal use, and are more convenient for travelling than paniers or trunks, as they can be thrown across animals' backs and removed without difficulty.

6. Matara (solid bottles of russia leather), for carrying water or other liquid, are sometimes plain and sometimes ornamented with gold embroidery, tassels, and

glass beads. They form an essential article of travelling and camp equipment, both for drinking and ablutions. They require the addition of leather cups (tass), of which there are numerous varieties.

7. Eynam kessy (pouches similar in form to those worn by hussars), are used for carrying Koorans, cartridges, or letters. They are sometimes of red or blue velvet, richly embroidered, and cost as much as three hundred piastres. A large eynam kessy of rich materials is used for the conveyance of letters from one public office to another. This is suspended round the messenger's neck and hangs upon his chest. The bearer then has his arms and hands at liberty; and the sight of these pouches serves as a warning for passengers to clear the way, especially if the bearer belong to the grand vizir or to any other great dignitary. In the time of the Janissaries, men were expected to salâm these pouches.

8. Sylahglyk (waist-belts), to which are attached two receptacles for pistols and straps for sabres. These, exclusively worn by Cavass, are more or less richly embroidered. This finery, of which the cavass are as proud as they are of their sabres and pistols, does not well accord with their coarse red-grey uniforms, or the black worsted with which the latter are braided. Foreign legations generally attire their cavass in finer cloth, and dress them up with considerable display. Those of the British, French, Russian, and Austrian legations are most conspicuous; but the most original of all these men is the worthy Mustafa, cavass to Mr. Cartwright.

9. Hamayilla consist of four embroidered triangles, thence the name, surrounding a circular ornament tastefully spangled. A written charm is placed in each compartment, and they are then sewed upon the top of

children's fez and worn as amulets. Their use is principally restricted to Albania, or to the Arnoot families of the capital.

10. Shamdan Sofrassy (candle-tables) are circular pieces of leather, neatly stitched and embroidered, or studded with brass bosses. They are generally placed upon the floor, or upon divans or tables, as a rest for candlesticks, and to catch the wax or tallow that might otherwise fall on carpets or furniture.

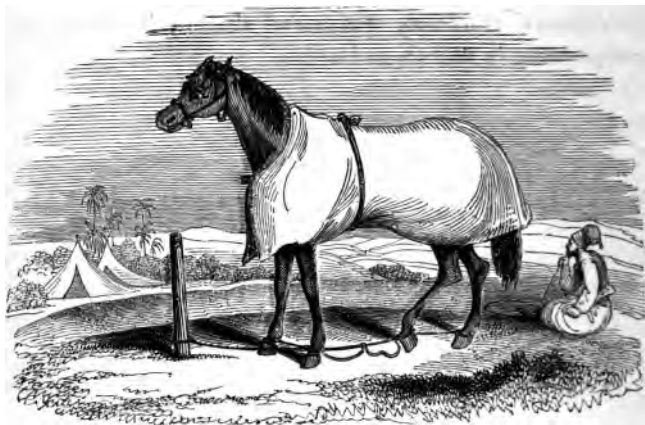
To the above we might add an endless variety of whips, straps, and ornamental articles for horses, mules, araba oxen, and other purposes, but we must hasten onward.

The south-eastern side of the saddlers' repository is exclusively occupied by seped sanduk manufacturers. These baskets are of various sizes and prices, but of uniform oval shape. They consist of strong wicker, tightly covered with brown leather, and made water-proof by strong varnish. They are ornamented with strips of red or yellow leather, and are furnished with locks. They are much used by travellers, and supply the place of wardrobes when at home.

Panier-makers venerate Solomon as their patron. He it was, they say, who amused his leisure hours in the useful and innocent manufacture of baskets. But the art of covering these baskets with leather is supposed to have been invented at a much later period by an Afghan, named Seid Dabbaghy, who first introduced an improved system of curing skins—whence his name. This man, a disciple of the Prophet's, is patron of the tanners' company.

Solomon, we are told, having discovered that Queen Balkis was untidy, and accustomed to cast her raiment

into corners, made for her several baskets, which he presented with a suitable admonition. This, it is to be hoped, cured her of habits not less unseemly in a palace than objectionable in a cottage. Balkis, if we were to trust eastern tradition, was a sad slattern in many respects—loose in morals and attire.



HORSE AT GRASS, (TCHAIR.)

## CHAPTER VII.

HORSE-MARKET; HORSES; DOGS; BATHS; GATES OF  
THE SERAGLIO AND OF THE CITY.

The western gate of Saradj Khana conducts into a street tenanted by dealers in harness and saddlery, required for beasts of burden. Some of these, such as cruppers, headstalls, and breastgirths, are neatly ornamented with shells, coloured worsted, glass, and beads, and the shops are festooned with an infinite variety of amulets, to the virtues of which mule, ass, camel, and ox-drivers attach extraordinary faith.

Among numerous original articles are the fronts, orna-

mented with pieces of glass and tinsel, strapped over the faces of araba oxen, and the elastic poles adorned with pendent tassels, to which their tails are attached. These poles, fixed in the yoke, curve horizontally towards the hind quarters, and the tails being fastened thereto, persons sitting in the vehicle are not incommoded; much to the distress, however, of the fly-bitten beasts, deprived of the use of their natural flappers.

These saddlers also sell small ornamented head-stalls for sheep and goats. The fondness of Orientals for pet lambs, sheep, and kids is demonstrated in various ways. These animals participate in their owners' love of finery, and are generally led by leather head-stalls, lined with coloured cloth, and ornamented with small pieces of glass.

It is in this vicinity that some of the finest specimens of broad-tailed Caramanian sheep, purchased when lambs from Anatolian shepherds, may be seen. Some of these unsightly animals rise nearly three feet at the shoulder, and weigh from 100 to 120 pounds. Their fleeces are abundant, producing five or more pounds of coarse wool. The tails, giving upwards of twenty pounds of fat, are highly prized for cooking.

The main street occupied by the above-mentioned trade leads into At Bazary (horse market), the southern side of which is bounded by the western extremity of Bozdoghlan Kemary, which here disappears beneath the crest of the fourth hill. At Bazary consists of two small, irregular quadrangles, occupying a portion of the eastern face of the above hill, and connected by a narrow street, which, as well as all other contiguous thoroughfares, is tenanted by horse-dealers. By a useful regulation of Mohammed II., the original founder of At Bazary, all



trades in any way connected with horses or beasts of draught and burden are grouped round this spot. Thus if a person purchase one or more horses, and should stand in need of equipment for war, travelling, or pleasure, he has but to move a few yards, and he will find all that is required. Besides saddlers, harness-makers, bit, chain, currycomb (kashgoo), stirrup, tether and padlock manufacturers, the adjoining streets are occupied by naal-bendjee (shoeing-smiths), naaljee, and mikhjee (horse-shoe and nail makers.)\*

The form of the Turkish horseshoe is totally opposed to our veterinary principles. It is nearly round, with an aperture in the centre, and the heelpart curves upward instead of downward, as with us. The projecting heads of the nails serve to prevent the animal from slipping, and are apparently effectual, as horses are more sure-footed than with us. The ends of the nails are turned over, beaten down, and slightly rasped. The shoes are thin, but last a fair time, and are less liable to be cast, as the extremities of the nails are not short filed.

The mode of shoeing is nearly similar to that practised in Germany. The animal's head being well secured, one man supports the foot with a cord passed under the fetlock, whilst the other pares the hoof, and affixes the shoe, always put on cold. When horses are unruly, the common stable tether, drawn tight, is employed, to prevent kicking and plunging, and sometimes recourse is had to the nose-twitch. The cost of shoeing a horse all round is eight piastres. Smiths of all kinds venerate David as

\* The coincidence of the word naal with our nail might lead an etymologist to derive the latter from that word; but naal, or na-alin, strictly means a clog or horse-hoof. The Perso-Turkish word pai comes near the French word pied and its Latin root.

their saint. But the direct patron of the naal-bendjee is a disciple and contemporary of the Prophet's, named Khisr, nearly as much renowned for his strength and valour as was Keaby, the celebrated blacksmith of Ispahan, whose apron was converted into a banner, and served as a rallying point to the Persian patriots, when they defeated and dethroned the tyrant Dahhak.

Khisr never aspired, however, to higher honours than those of glorifying the Kooran to all who frequented his smithy, and of carefully shoeing Duldul, the Prophet's favourite mare\*. This animal, supposed to be descended from the steeds of Solomon and David, was so patient in temper, so gentle in its paces, and yet so swift withal, that when it ambled by the different praying stations at Mecca, all these chapels appeared as one to the rider. This merit is also said to have been possessed, in a similar degree, by Ghazal, the favourite charger of the great Shah Abbas, which ambled so fast, that his imperial rider, in passing the "Forty column" palace of Ispahan, was always tempted to imagine that thirty-nine had been removed.

This ambling pace, called tchavkin, is highly esteemed, especially during long journeys, notwithstanding its want of grace and elasticity. The pace is partly artificial, and is taught by Arnoot jockies. It is not often met with among well-bred horses. Mehemet Ali Pasha, of Tophana, frequently mounts a Bosnian galloway, gifted to an extraordinary degree with this pace. It can amble at the rate of ten miles an hour, and maintain its speed during that time. It is matter of surprise, that Duldul, whose perfections and good services to the Prophet are

\* Some authorities affirm that Duldul was a mule.

recorded by various traditions, should not have been allowed a place among beatified animals, especially as Kytmr, the dog of the seven sleepers, and Jonah's whale, both unclean, are said to enjoy this privilege.

The two squares called At Bazary, sometimes mistaken for At Maïdany, have nothing to recommend them in point of architecture or position. They consist of two oblong quadrangles, about eighty yards long and fifty broad, almost impassable during winter, from the mass of stagnant filth accumulated in the centre, and from the broken causeways by which they are surrounded. The middle of the upper square is ornamented by a heavy fountain, and a few trees are planted in the other. The dealers' stables, interspersed with sheds of arabajees, who let out arabas and kotchys, occupy the sides. The whole is inappropriate for trying or showing horses : consequently, the animals are generally conducted for this purpose to an open space, south of the shoemakers' repository, to the At Maïdany, or to the road outside the Adrianople gate.

Turkish horse-dealers' stables display neither order nor neatness. The inside consists of a spacious low shed, with racks and mangers, without intervening stalls, bails, or pavement. The entrance is by a large door, fenced with a coarse woollen curtain, stretched upon horizontal laths. The door is left open in summer, but the curtain always remains, serving as a protection against flies. The animals stand back to back, at a fair distance from each other's heels. They are not allowed other litter than the scrapings from the floor, dried in the sun, and scattered beneath them at night ; but this is nearly superfluous, as horses rarely lie down. Their four legs are invariably secured by horse-hair tethers, attached to a cord affixed

to an iron pin driven into the mud floor, about four feet from their heels, and the head-stall is chained to the manger. They are warmly clothed at all seasons, and fed with barley and trodden straw : hay, scarce and bad, is rarely given\*.

Contiguous to the door is a raised platform. After inspecting horses within the stable, and having seen them run through the mud outside, purchasers seat themselves upon these platforms, where they are served with coffee and pipes and discuss bargains. Opposite to this platform is another of the same kind, where the stablemen spread their beds.

The At Bazargany (horse-dealers) are mostly Albanians, and their stable-men gipsies. They conjointly sustain the reputation for roguery so pre-eminently enjoyed by their craft in Europe. Hay and corn dealers have their magazines at Tophana, the Famar, Oon Kapou, and near the Imperial stables. Hay is brought in coasting craft from the meadows clothing the valleys that open into the Bosphorus, and from the plains south of the city. But the supply and demand are limited. The universal practice of turning out horses to graze (tchaira geundermek) during spring, cuts off the first crop. Violent heats, want of dew, and neglect of irrigation, would prevent the growth of second crops, even if the right of free pasturage did

\* The daily ration allowed by dealers, and in private stables, is nearly similar to that of the cavalry; it consists of three and a half okas (ten pounds) of barley, and six okas (sixteen pounds) of trodden straw. The former is sold retail at seven piastres the kilo or half hundred weight, and the latter at twenty paras the oka, so that the daily cost for feeding a horse may be set down at sixpence. The wages of a saiss and contingent expenses may be rated at two hundred piastres per month, so that, supposing a man to keep two horses, the daily expense does not exceed fourteenpence each, including groom.

not exist over unclosed lands, after the first is cleared or grazed off. The period for sending out horses to the meadows or grazing camp (tchair), is about the 1st of May, old style. But this period may be anticipated or delayed by the calculations of the munedjim bashy, whose duty it is to select a propitious day, when the influence of Nazr (the evil eye) is least pernicious.

The ceremony of conducting the Sultan's stud to pasture in the valley of the European Sweet Waters (Kihat Khana) constitutes an important court ceremony, restricted, however, to the Imperial household. The presence of strangers, or of old women, is looked upon with little satisfaction, from fear lest misfortune might befall the animals, through the evil that is supposed to lurk beneath the eye-lids of "hatwearers" and toothless dames. On the day appointed for the ceremony, the officers of the Buyuk Imrakhor's department, many black Aghas who are great admirers of horse-flesh, and other privileged persons, assemble at the imperial stables, where the Master of the Horse, or his deputy, selects such horses as are to be reserved for the Sultan's summer riding, and directs the remainder to be prepared for pasture.

This is done forthwith, and without any preparatory dosing. Each animal is provided with tethers, picket-cords, picket and coarse cloths, which completely cover chest, body, and tail. Their heads and necks are then adorned with several mooskas (amulets), to secure them from nazr\*.

\* The dread entertained for the evil eye is by no means monopolized by Orientals. The cattivo occhio of Italy is as much feared as nazr in Turkey, and the *βασκανία* of the ancient Greeks finds most unlimited imitation in the *βασκοιασμα* of the modern Hellenes. Indeed, the latter are infinitely more superstitious and fearful of its effects, both upon their children, horses, and cattle, than the most ignorant Osmanlia. The

All things being ready, the Buyuk Imrakhor, his officers and attendants, mount their horses and proceed towards the kiosk, where the Sultan, seated behind the trellice-work blind, awaits their passage. The animals are then taken forth, each led by its own groom. The string, consisting of from seventy to eighty horses, the greater part "pure-veined" Arabs, or of the choicest Turcoman breeds, first passes slowly before the Sultan, preceded by a military band and escort, and followed by a troop of Bulgarians, playing upon bagpipes, and beating small kettle-drums. The latter have charge of the meadows, and on this occasion are entitled to the privilege of singing and capering before the Sultan, who liberally requites their bearlike exertions.

During the time that the animals are at grass, they are tethered and picketed by the near fore-leg in circles, with their heads inwards, at a distance of some twenty yards from each other. The grazing period lasts about six weeks, during which time they are watched by the Bulgarian meadow-keepers, their own grooms, and a guard of soldiers, all encamped under green tents. The grass being consumed, the Master of the Horse arrives, and the stud is led home in processional pomp.

It was formerly customary for the Minister of the Interior (Kihaya Bey), to give a splendid entertainment to the Grand Vizir, Kizlar Aghassy, Master of the Horse, and some other official persons upon this day; but that expensive ceremony fell into disuse with the abolition of

Romans entertained the same superstition, as shown by Plutarch, Pliny, and by the well-known line in Virgil's third eclogue.

*"Nescio quis teneros oculus mihi fascinat agnos."*

Nazr corresponds exactly with the jettatore, and mooskas with the coral hands of Italy. One superstition is as respectable as the other.

the office of the Kihaya Bey, now consolidated with that of the Grand Vizir. During the grazing season, the Bosphorus valleys present an animated spectacle. All are filled with horses, and dotted with green tents—the former revelling in luxuriant herbage, and the inmates of the latter enjoying uninterrupted kief, amid the fragrance of the flower-clad meadows, their ears regaled with the harmony of nightingales, and their eyes rejoiced with enchanting prospects.

Notwithstanding the limited crops resulting from causes already assigned, hay-harvest is a season of rejoicing, and the “harvest-home” a festival for the Bulgarian peasants, who are the principal cultivators on both shores of the Bosphorus\*. The process of hay-making is rapid. It is spread as soon as mowed; then tossed, turned, raked up, and housed, or embarked for sale, within twenty-four hours. The last cart or horse loads are decorated with green boughs, fragrant wild flowers, coloured handkerchiefs, and other finery. The Bulgarian harvest-men, with their wives and children, follow or precede in groups, grotesquely capering and thumping their sheep-skin caps on the ground, so that they rebound like bladders, to the drones of most discordant bagpipes.

A feast is then given by the farmer. This consists of mutton-broth, roasted sheep’s heads, a good pilaf, curds, cheese, abundance of sour wine, fiery raki, or besotting booza, of which two latter fluids these bearlike men will engulph startling quantities†. The feast is interspersed with songs, music, and dancing, in which the women play a conspicuous part, and this not ungracefully. The

\* Hay is sold by the oka (two and one-third pounds), for twenty paras, on an average.

† Booza is a pulpy decoction of fermented grain.

dance is somewhat similar to the Romaika, though less vivacious. It is performed in a circle, holding each other's hands. It principally consists in balancing the person first on one leg and then on the other; now advancing, now retreating, and then striking each other's uplifted hands with considerable force.

During the week preceding the pasture season and Greek Easter, the streets of Constantinople and its suburbs are thronged with small parties of these Bulgarians, dressed in the sheep-skin caps and coarse cloth vests which form their constant attire. They come from the valleys, within a radius of forty miles, to bring lambs and kids for the Christian Easter, and to offer their services to guard horses at grass. In the mean time, they wander in groups through the streets, performing uncouth gambols to the noise of their own harsh voices and discordant bagpipes. These pleasing melodies are interlarded with pressing solicitations for money. On these occasions, the Bulgarians leave their wives at home; whereas the female tchinganny are alone sent to beg, while the men remain at the camp, where they pursue their usual avocations of shoeing-smiths and tinkers. Sometimes, however, they follow the less laborious avocations of musicians and jugglers, at the coffee-houses and places of public kief.

Gipsies in Turkey (tsinganny or tchinganny), as in England, busy themselves with horse-dealing—a tolerably lucrative trade, as they are notorious for stealing half the animals they offer for sale, and escape detection by removing to great distances, or by disfiguring and changing the animal's appearance—an art which they possess in high perfection. They are consequently called djanbaz, which, among other significations, means a “horse-charmer.”



"These djanbaz are so expert," said a horse-dealer, "that, were Borak to fall into their hands, they would disfigure him so that Allah himself would not recognise his face or his tail\*."

There is no portion of the East, perhaps, where fewer high-bred horses are to be met with for sale than at Constantinople, or where prices for all tolerable horses are more extravagant. There are no studs, no breeders, at all events, no improvers of horses, among Pashas or rich proprietors. When Arabs or first class Turkomans are met with for sale, they are generally disposed of for some vice or defect, by those who have brought them from Syria or the interior of Asia. Dealers do not import valuable animals on speculation, being unwilling to incur the risks of land or sea journeys and the expense of first outlay. The Sultan's private stud, that is, the saddle horses reserved for his own special use, consists, however, of some sixty high-bred Arabs and Turkomans, named, as customary in the imperial stables, after the persons who have presented or purchased them, prefixed to the colour; as for example, the Grand Vizir's grey, the Capudan Pasha's chestnut, &c.

These animals are, for the most part, presents from the Syrian, Bagdad, Erzeroum, and Diarbekir Pashas, or from grand dignitaries of state. Some, and these perhaps the most valuable, are from Mehemet Ali of Egypt, and from the Druse, Maronite and Arab Sheikhs or Emirs, of the Lebanons. Of these, some twenty are kept apart, and are not easily accessible to strangers. They are those for which the Sultan entertains special predilection,

\* Borak is supposed to have the face of a woman and the tail of a peacock, with the body of a blood-horse. It carried Mohammed during his miraculous journey.

either on account of their figure, paces, or fortunate marks and colours.

Among them are a milk-white Arab, called Mohammed Ali Pasha Kyrry, presented, as its name indicates, by the Vizir of Egypt—a beautiful animal, whose noble forms are well set off by the crimson and gold hangings with which he is caparisoned, when mounted by the Sultan; a light bay, with three white legs, nearly sixteen hands high, named Izet Mohammed Kizil-Yaghus, an offering from that Pasha when Grand Vizir; a coal black, named Omer Pasha Etthem, given by the late governor of the Lebanon; a bright chestnut, named Emir Hanjiar Koyou'al, given by the celebrated chief of the Arabs of Balbec; a cream-colour, with black mane and tail, called Nejib Pasha Koolassy, presented by that notorious and incorrigible satrap, whilst Governor of Damascus; a dappled grey, with brown spots, named Ali Reza Bakla-Kirry, given by the ex-Pasha of Bagdad. Horses of this last colour are thus called from the supposed resemblance of their coats to the bean-flower.

The custom of giving names to horses is general. Sometimes these names are merely indicative of breeds or tribes, such as Nedgid Kooyalân, Hoorneyer, Turcoman, or Myssry (Arabs reared in Egypt). Sometimes they are named after heroes of eastern romance, such as Antar, Duldul (the Prophet's famous mare), Pervyz Roostam (the battle-horse of Pervyz was so called), Gulguioon or Gulshah—sometimes they bear the names of animals, such as Arslan (Lion), Ghazal (Gazelle), or Gueyk (Stag)—sometimes, and this most frequently, they are designated, as aforesaid, after their colours or peculiar marks, such as Kumayt (chestnut), Koolah (roan), Kuloos (ball or silver face), Bady saba (with white star on forehead), Demir Kirry (iron grey).

The favourite colours are grey, bay, and chestnut; and the animal's value is enhanced when its legs, mane, and tail are dark. Pure black horses are not esteemed, as they are said to be hot and hard-mouthed. Superstition attaches importance to peculiar marks and spots. These marks augment or diminish the value of the finest-shaped and most thorough-bred animals. The most unpropitious marks are the kabrymeftooh (spoil beauty), caused by the hair rising in a cross direction, or feather, on the forehead, and forming two vertical stars. The tchifta (pair), the same spots appearing horizontally. The letama (the slap or box on the ear) is a spot either on the cheek or shoulder, denuded of hair, and the kara goosh (vulture), a black or white mark on the round bone of the thigh. On the other hand, when horses have large white marks on the fetlock of the off fore leg, or upon either of the hind legs, or a smooth star on the forehead, their value increases, these being auspicious marks. Stocking horses are also much esteemed. An ancient Turkish proverb thus defines their value: one white leg, one purse; two, two purses; three, four purses; but four white legs, a para: the fourth white leg destroys the charm.

Thick tails and coarse manes are regarded as great blemishes and indications of impure blood; but wall eyes, especially those of duns, creams, and roans are esteemed as fortunate beauties. The tails and manes of some grey horses are tinged orange with henna; but the fashion is abandoned by the higher orders. On the other hand, the tails are now frequently cut square with the bone, a small tuft being left pendent in the centre. Mares are seldom purchased for riding. They are found inconvenient in the stable; and, moreover, the Arabs

rarely sell those of superior blood. Geldings (beguir) are often seen. They are common at present in the cavalry and artillery.

When the Sultan rides out privately, a constant practice during fine weather, his retinue consists of half a dozen household officers and one of the chief black Aghas. A piquet of ten or twelve lancers follow on horseback, and two or three picked men of the body guard, armed with muskets, attend on foot. The pace is rarely beyond a walk or amble. Strangers are much surprised at this simplicity, so discordant with European ideas of Oriental splendour. But no monarch is probably more completely secure from those atrocious attempts so common in France, and from those dastardly assaults, which, under the plea of monomania, find quasi impunity and encouragement before English law.

When Vizirs or other great men ride for business or to pay visits, they are generally followed by some three or four attendants on horseback ; one of these invariably carries the pipe in a cloth cover, and another his portfolio. A saiss always walks at their side, and perhaps a couple of cavass follow on foot. Persons of inferior rank are followed by a pipe-bearer, and perhaps a second servant, as well as a saiss. Riding for mere pleasure is unknown ; and, since the noble game of the djerid has fallen into disuse, there are no places of assembly, where men meet to exhibit their horses' speed or their own skill in equestration. When the Osmanlis of Stambol adopted the bastard Frank attire, they cast aside half their energy and all their picturesque and poetical appearance. It remains to be proved whether they have obtained other equivalents.

The dealers of At Bazary draw their principal sup-

plies from Bosnia, Bulgaria, Servia, and from various parts of Rumania, Moldavia, and Wallachia, which provinces also furnish the cavalry and artillery remounts. The average price allowed for the former is about 8*l*., and for the latter 10*l*. Horses for the Guards, somewhat larger and better-bred, are purchased in Thessaly and Albania, where more attention is paid to improving the breed; 12*l*. is allowed for them. Some superior animals may here and there be seen, especially in the squadron of negroes attached to the First Lancers. On the whole, both cavalry and artillery are under-horsed: nevertheless, these weak and ill-conditioned animals endure extreme fatigue, and perform marches that would destroy the finest European cavalry. Kits and arms are light, however, and the men small and spare; thus Turkish troopers rarely ride above fifteen stone.

Dealers' stables are open at all hours, and auctions are held every morning from eight to mid-day. The horses are then led out by *suredjee*, and the *delal* (crier) calls out prices, and performs the functions of auctioneer. The average price for sound country-bred hacks is about one thousand piastres; but this depends upon numerous contingencies. All that can be said is, that Constantinople is the last place in the Sultan's dominions where strangers can expect to procure good horses for less than 35*l*. to 40*l*., whilst 80*l*. to 120*l*. are asked for those of superior quality.

Among the most remarkable studs of Stambol in 1843 were those of Mustafy Noory, ex-General-in-chief; Tahir, ex-Capudan Pasha; Halil, brother-in-law to the Sultan; Riza, Grand Marshal, Commander-in-chief, and Colonel-general of the household troops\*; Moham-

\* This adroit and fortunate Pasha, after inducing the Sultan to abolish

med Ali of Tophana, Master-general of Artillery; Hafiz, the unsuccessful commander of Nejib; Moosa, Minister of Finance; Omer, ex-Governor of the Lebanon; Diarbekir Reschid, and the well-known Reschid Pashas. The family of Duz Oglou, the wealthy Armenian banker, and some others of the same nation, are celebrated for their stables. The Duz Oglou have no objection to sell, but their prices are exorbitant.

Country-bred horses, though small, and possessing no external recommendation, are remarkable for their endurance and surefootedness. In the long post stations, frequently met with in the interior, they will continue a hand-gallop for nine or ten hours, without stopping more than once to breathe and refresh. They will gallop over the most broken ground, and clamber or descend mountain paths that appear impracticable. If the earth should give way, or other accident cause them to roll over subjacent slopes or declivities, they generally contrive to alight at the bottom without material injury, and this in places menacing utter destruction.

Horses are employed for drawing the vehicles called cotchys or telekas, and for European carriages, but white or grey oxen (eukooz) are exclusively used for arabas, and red oxen, or buffaloes (djumbat), for carts and agricultural purposes. The Sultan has a numerous stud of carriage horses, some of them Transylvanian and German, but all wanting figure and action. Some Pashas have also three or more pair of coach-horses, and one or two are driven four in hand. Mounted drivers, though common in Wallachia and Moldavia, are unknown on

the office of Serasker, in the winter of 1842, persuaded his Highness to re-establish it in the autumn following, and to appoint him to that influential post.

the right bank of the Danube. Thus Lady Canning's well-appointed equipage, drawn by four greys, with two trim-leathered postilions, excited many exclamations of surprise and admiration among the Turkish population. In return, strangers cannot fail to admire the beautiful ponies mounted by the youthful sons of Turkish gentlemen. These little animals, active, spirited, and richly caparisoned, are in general use. They are for the most part imported from Mytelene, and are designated by the name of that island.

In addition to the horses reserved for the Sultan's exclusive use, the imperial stables contain some two hundred for the service of the household, especially for that of the black aghas—all great horse-fanciers, and for the most part good and bold riders, until excessive obesity spoils their figures and seats. There is nothing in the management of the Sultan's stables to distinguish them from those of ordinary individuals. The clothing is of common rug, ornamented with coloured worsted knots. The animals are tethered in the usual manner, and the grooming, feeding, and exercising, are identical.

The general system is to curry the animals lightly with a rough kashgoo (currycomb), and afterwards to rub them with a horse-hair cloth, soon after dawn. They are then watered and exercised for half an hour. After this they receive their feed of barley and chopped straw, and are again rubbed and left to repose. The feeds are repeated four times daily, under the inspection of an officer of the horse department—the last time about the hour of fifth prayer, when they are secured for the night. Water is allowed twice in winter and thrice in summer; and they are freely exercised in the afternoon, and then

curried and rubbed\*. Feet are little attended to, never washed, rarely picked, but sometimes oiled. The complete bar-shoe is supposed to obviate all necessity for care. Mashes and spices are not used as in India.

The art of farriery practised by Bulgarians and gipsies is in its infancy. Bleeding is, however, freely resorted to in inflammatory cases, and external fomentations are applied in cases of bruises or luxations; but medicine is rarely administered inwardly, and perhaps horses are the better for the negative system. A veterinary school has been recently established at the Scutari cavalry barracks, under the direction of a Prussian practitioner; and a class for this branch has been introduced at Galata Serai Academy.

The prevalent diseases in cavalry and artillery stables are glanders and farcy, which formerly committed great ravages; for it was but lately that officers could be induced to allow glandered horses to be separated from others in a healthy state, or removed when in the last stage. They were left to die in their places, or were merely dragged forth at the last gasp to the adjacent cemetery or rubbish ground, where they were torn to pieces and devoured by the countless dogs, sometimes before life was completely extinct. At present diseased horses are immediately removed to the infirmary, where a soldier from each troop attends to learn farriery.

The vicinity of cavalry, and indeed of all barracks, would become intolerable from dead horses and agglomerations of filth, were it not for the multitude of dogs that

\* The currycomb consists of a piece of thin sheet iron, arched to fit the hand. The edges are roughly barbed. This kashgoo is lightly used at all seasons.



congregate and multiply their species beneath the adjacent walls and hollows. At present nothing escapes their voracity. In less than twelve hours after a horse has fallen, not a vestige remains of its carcase.

The number of dogs, and their uninterrupted noise at night, have been mentioned by all travellers. In some quarters they are certainly most inconvenient; but their utility is incontestable. For my own part, I was always more disposed to encourage and make friends with the impure purifiers haunting the neighbourhood of my own abode, than to assail and wantonly beat them, as is the constant habit both of strangers and Christian residents. The poor brutes, the ugliest perhaps of their species in the suburbs, appeared grateful for these advances. They looked up thankfully by day, knowing that I should not disturb their repose, as they cowered for shelter beneath the adjacent walls or tombstones; and by night they greeted me with good-humoured tokens of recognition, and escorted me to my door. This was their return, not solely for my abstaining from ill usage, but for a few paras' worth of black bread, cast to them now and then from the window.

The number of street dogs has much diminished in Pera, where, whether innocent or guilty, sleeping or waking, they are constantly exposed to the clubs, sword-sticks, and lapidations of Christian passengers. I say Christians, for Turks never maltreat them, nor proceed beyond the repressive exclamation "usht" (away), which the animals rarely disobey. In extreme cases, a Turk will pick up a stone, of which projectiles the dogs stand in more awe than of clubs and sharp weapons. It suffices to stoop and search for a stone to put the most obstinate to flight; whereas the sight of a stick increases their fury,

and causes the whole tribe belonging to the street to sally forth\*.

The dogs of Pera, finding no mercy, have in some measure deserted the streets and lateral alleys for the open space beyond the taksim. But some few are invariably seen round the doors of all koolooks (guard-houses), where they repay protection by devouring refuse cast to them after meals, and by aiding the sentries to keep watch. The multitude of these animals near the artillery barracks, for the most part scarred, limping, and torn, from the effects of perpetual civil wars, surpasses all belief. Two hundred and fifty or more may be seen congregated towards sunset upon the brow of the mound fronting the grand entrance.

After evening mess, the soldiers convey all scourgings, bones, and scrapings, in their kettles, and throwing them over the edge of the mound, they are instantly lapped up by the different gangs of dogs, amidst most ravenous struggles, now and then interrupted by the intrusion of the meagre cows that wander around. Although living in a sort of federal community, or republic—worthy emblem of that mode of government—the dogs appear to be divided into tribes, and to obey distinct chiefs. So tenacious are they of their peculiar territory and feeding-ground, that none can with impunity intrude upon the filth-heaps of others. When females produce young, they also breed up their whelps within their own districts; so that the puppies soon learn to know their own territory, and to distinguish the dogs of their tribe, before they are compelled to shift for themselves. In the

\* Two words extremely useful to bear in mind upon landing at Pera, are “haïdé,” or “guit” (go, begone), as a repellent for beggars; and “usht,” as a peremptory warning to dogs.

mean time multitudes of puppies perish. Were it not for this, their numbers would exceed that of the population.

Friendless, houseless, and maltreated, exposed to all the vicissitudes of temperature, feeding upon the foulest and most putrescent matter, sometimes starving, sometimes gorged, constantly fighting and wrangling, bruised and maimed, the natural result, one might imagine, would be a tendency to hydrophobia. Yet, although cases of this kind have been known, they are extremely rare—more rare than in temperate climates, where dogs are wholesomely fed and carefully housed. It is difficult to account for this phenomenon. It cannot be ascribed to the difficulty of procuring water, as instances of hydrophobia constantly occur in Europe, where the supply is abundant and animals enjoy the faculty of bathing. Melancholy instances of this are constantly seen with us among lap-dogs, tended with solicitude equalling that bestowed on children. It would appear then as if constant exposure to cold, heat, rain, and snow, were in itself a preventive, and that meagre diet, combined with unrestrained liberty and communication of the sexes, are more efficient antidotes than regular food and shelter. It is possible also that the breed of dogs is more primitive and less tender or susceptible of organic derangement than more pure and artificial bred races.

Be this as it may, a mad dog (*koodoormish keupek*) may be considered as rare in Turkey as a suicide. This is a fortunate dispensation. From the aversion of Turks to destroy animals, the whole city might otherwise be desolated with this terrible malady. It is affirmed, on the other hand, by many old Turks, that dogs themselves are endowed with a marvellous instinct of self-pre-

servation. "They seem to be aware," say they, "when animals of their species are about to be afflicted with this disease, and, losing no time, they fall upon the doomed brute, and in a few seconds tear it to pieces."

It is not easy to assign any special type to these dogs, though, from constant reproduction among themselves, they may be said to form a distinct class. Their origin may be traced, perhaps, to a mixture of the prick-eared shepherd (tchoban keupeky) and common wolf-dog. Some of them resemble lynxes and others wolves so nearly, in form, gait, and colour, as to lead to a supposition that they have been crossed with these animals, which abound in the Belgrade forests. The prevailing colour of the Constantinople dog is a red grey or red brown. In some quarters, the small burying-ground near the Hellenic Chancery, for instance, they are exclusively black-brown. Each quarter appears to have its peculiar tint.

Although strangers are grievously disturbed by the barkings of these animals at night, residents are little incommoded. Instead of seeking to destroy them, all Turks and many Rayas protect the new-born puppies, by placing old baskets, mats, or stones, as a shelter for mothers and litters. When it is desired to get rid of a young brood in an overdogged quarter, nothing is more easy. All that is required is to employ a tchopjee. These industrious men, mostly Armenians from the provinces, perform the same duties as the Parisian *chiffonniers*. They are paid a trifle by householders for each basket of rubbish removed from their premises. These they carry to the harbour or sea side, where, after extracting rags, shavings, pieces of paper, broken glass, &c., they cast the remainder into the current.

Upon giving ten paras per head for each puppy, these men will carry off inconvenient litters, and either deposit them in some distant quarter, or dispose of them in the Bosphorus.

Some gentlemen of our embassy at Therapia bethought themselves of an efficacious and humane mode of diminishing the number of dogs, whose howlings and barkings upon the narrow quay disturbed their diplomatic slumbers. Instead of directing the animals to be destroyed or maltreated, they offered a premium for each dog seized alive and brought to the embassy kavass, who forthwith embarked and transported them to the opposite coast. It was necessary, however, to renounce this plan; for, so soon as Therapia was cleared of its canine inhabitants, the preventive agents carried their researches as far as Yenikouy and other adjacent villages, and, seizing upon all stray dogs, let them loose near the embassy, whereby they levied a continued tax upon our worthy countrymen.

These gentlemen probably took their hint from the renowned Nassoun Pasha, grand vizir in 1609 to Achmet I., whose superstition and blind confidence in judicial astrology was only surpassed by his unmitigated tyranny. Having fallen asleep during a morning sitting of the council, this vizir suddenly awoke, and with signs of extreme trepidation dismissed his colleagues, and sent for the munedjim bashy. After a long consultation with this functionary, Nassoun first ordered a favourite grey horse to be slaughtered, and then directed the police to collect all the dogs in their respective quarters and to transport them to Scutari, where, to the utter dismay of the inhabitants, they were set at liberty. Thousands of dogs thus perished upon the other side of the Bosphorus,

while the city streets became choked with filth, so that, when this vizir was strangled a few weeks subsequently, it was found expedient to offer a reward for re-importation, by which means the city was re-dogged and re-cleansed.

No cause was assigned by this capricious vizir for the slaughter of his horse or the exile of the dogs; but the following story was current at the period. Nassoun, during his agitated slumber at the council, had dreamed that he was riding from the Porte to his own palace, when, being overtaken by darkness, there suddenly appeared a crowd of grim spectres, howling and reviling him on all sides, some brandishing blood-stained scymtars, others waving deadly bowstrings, and others holding poisoned cups. This awe-inspiring band were the spirits of those unhappy men whom the sanguinary vizir had doomed to unmerited death. Seizing the heavy mace that hung at his saddle-bow, Nassoun essayed to clear his way through these hideous apparitions; but his horse, a snow-white Arab, given to him by the Sultan, reared, plunged, and at length hurled its rider to the ground: whereupon the ghastly crew, assuming the form of dogs, rushed with open mouths to devour him.

At this moment he awoke, and, having demanded an explanation of this dream, was advised by the chief astrologer to adopt the very course which led to his destruction. For Achmet, already desirous to rid himself and the country of this tyrannical minister, no sooner heard of Nassoun's having slaughtered the horse, his own gift, than, declaring this to be an insult and act of rebellion, he forthwith dismissed him from office, and abandoned his neck to the executioner.

It is generally asserted that Turks forbid dogs to enter their houses, and that they have no canine favourites. This is correct as regards the multitude; but there are many exceptions. For instance, more than one favourite spaniel was admitted into the private apartments of the late Sultan Mahmoud, and a special officer was appointed to attend them. Halil, Reschid, Achmet, Fethi, and other pashas have also favourite dogs, and divers pashas and effendys, charged with diplomatic missions, have returned bitten with that inconvenient lap-dog mania which now kennelizes the boudoirs of our ladies. Among others, Chekib Effendy, ambassador to the court of St. James's, imported two or three of these animals from London, together with a most garrulous cockatoo, which gave noisy proofs of its having kept exceeding bad company, and thus of not being qualified to unite in paradise with the parrot of the Queen of Sheba.

But we must leave clean and unclean animals, and proceed to purify ourselves at Tchinelly Hammam (porcelain bath). This edifice stands upon the eastern side of the street leading directly from the lower end of At Bazary, and passing beneath the eastern walls of the citadel erected by the Crusaders. This is contiguous to the ancient Greek church of *Παντοκράτορος*, now Kilissy Djamesy (mosque of the churches), close to whose south-western entrance stands the huge sarcophagus, of coarse verd-antique, supposed to have contained the ashes of the great Constantine\*.

Repeated ablutions form an essential point in domestic

\* Others assert that the founder's remains were once deposited in the porphyry sarcophagus, seen near the mausoleum of the Noory Osmaniya Mosque. Both assertions are doubtful.

as well as religious customs. A few details respecting these practices are therefore requisite.

The benefit arising from frequent ablution, less as a religious necessity than as an accessory to health, might have been sufficient to induce the great Moslem law-giver to insist upon its application, even had he not found precedents in the practices of the Jews, upon whose customs and traditions he founded many of his most important ordinances. In climates essentially tending to cutaneous affections, and other maladies that might be mitigated or perhaps averted by personal cleanliness, strict enforcement of corporeal purification became the duty of legislators; and the more so, since both Hebrew and Moslem patriarchs were aware that the natural indolence of Orientals would lead them to neglect these precautions, unless rendered imperative by religious decrees\*.

The enforcement of total or partial ablution, and the gradation of impurities requiring lustration, may therefore be considered as essentially based upon sanatory as well as religious principles; although the latter have superseded the former in popular application. Thus, want of cleanliness is fortunately regarded as an offence against the Divinity. When Mohammed enacted these laws, he took care to inculcate the moral principle, that external purification is acceptable in God's sight, as symbolic of inward purity. Herein he followed, more or less, the precept of our Saviour, who, when he rebuked the Pharisees for adhering to outward superstitions, said: "There is nothing from without a man that, entering into him can defile him; but the things which come from him, those are

\* The ordinances regarding purification are strictly defined by Hebrew Law. See Numbers xiv.



they that defile the man\*,” meaning thereby the uncleanness of heart and impurities of mind, whence arise the sins enumerated by the holy Evangelist.

According to Mohammed’s ordinances, there are three degrees of personal impurity (*nedgiss*) requiring correspondent degrees of purification.

The first and simplest is termed *mootanedjiss*. It requires *ghasl*, that is, mere washing of the hands, mouth, beard, or other polluted part, as practised before and after meals, and upon some other urgent occasions. It has no direct religious character, and may therefore be applied to the washing of persons, chambers, or utensils, even of unbelievers.

The second is of religious nature, and called *mookh-diss*. It requires partial ablution (*abdest*), and is only practised before prayer. It consists of bathing the arms from below the elbows to the fingers’ ends, the feet from the ancles to the extremities, the forehead and cheeks, the head behind the ears, the beard, and rinsing the mouth, each three times successively. Soonites, in performing *abdest* or *ghasl*, take care to wash from the extremities upwards, whereas the practice of Sheahs is directly the reverse: a distinction rigidly observed by, and typical of, both sects.

The third is termed *djoonoub*, and necessitates total bathing (*ghoosl*). This is imperative on Fridays before mid-day *namaz*, although the person be in a state of complete purity. Strictly speaking, complete ablution is required upon so many occasions, that were the law rigidly observed, daily *ghoosl* would be inevitable. But it is frequently replaced by *abdest*, save

\* St. Mark vii., 22, 23.

upon Friday when no man, unless absolutely precluded, abstains from this practice.

All ablutions, whether partial or entire, should be preceded by repeating the invocation called *Basmala*, that is, "In the name of God, the merciful and clement. Praise be to God, who has vouchsafed to us the Musselman faith." The act of washing each part has also its appropriate prayer. Such, for instance as the feet, when it is required to say, "O Lord, strengthen my feet on the bridge *Al Siratt*, upon that day when all feet will totter and tremble during the awful passage\*."

To the above three modes of purification must be added that called *tayammum*, by which those who cannot procure water may employ dust or sand. This was of course ordained for those travelling in the desert, and especially on pilgrimage, or in besieged places. The substitute, though merely symbolical, is considered fully equivalent, in virtue of the divine words communicated by the archangel Gabriel to Mohammed, "If thou findest no water, purify thyself with such substances as may be pure and clean." The Prophet, imitating the old patriarchs, who were supposed to have received many suggestions from the actions of beasts and birds, is said to have taken this idea from the habits of the latter.

The cases of impurity are multifarious, and some of them of a nature not to be enumerated, so let us at once enter *Tchinelly Hammam*, observing, by the way, that the description of one bath will serve for that of all others;

\* Belief in the existence of *Al Siratt* forms the fourteenth article of Musselman faith. This bridge is more narrow than a hair and sharper than a sword. The blessed will glide across with the speed of wind. The doomed will lose their balance, and fall into the burning gulf beneath. Enlightened men regard this article symbolically, the multitude believe in it materially.

as, although they may differ in size, architectural elegance, and luxury, they are all constructed upon the same plan. The system of treatment is also identical, excepting, perhaps, in the number and adroitness of attendants, and the price, which secures some baths from being invaded by the lower orders.

All great hammams, whether double or single, that is, whether containing one set of rooms open to both sexes at different hours, or on different days, or divided into two distinct sets, approached by opposite entrances, contain three apartments. The first, or outer chamber, consists of an oblong square, surmounted by a lofty dome, which, as well as the upper portion of the side walls, is provided with windows, admitting abundant light, but secured from outward inspection by a brick screen, and thence the chamber is called djamakeeân (the glazed\*). The floor is paved with marble, and in the centre is a neatly sculptured fisskaya (fountain), or havooz (basin) of the same materials, as represented in our sketch of the vestiary of Tchinelly Hammam, which has been selected as one of the neatest and most picturesque in the city.

Elevated stages (settler) provided with numerous couches or camp beds (yatak), occupy the sides of the walls. Above these is a gallery supported by wooden or marble columns, similarly furnished. The yatak are covered with cushions and mattresses, where bathers undress and leave their garments, and subsequently repose, smoke, refresh themselves, and re-dress. The entrance-door is screened outside by a cloth curtain. Contiguous to this, in the inside, is a raised gallery, occupied by the hammamjee (superintendent). This personage is generally

\* This chamber corresponds with the ancient ἀποδυτήριον (undressing room).

a respectable servant or agent of the Wakoofs, to which almost all baths are affiliated. He maintains order among bathers and attendants, and generally takes under his charge watches, purses, and valuables. The hammamjee is assisted by an oosta (head waiter), who receives the money, and superintends the general service.

The djamakeeân is also furnished with wooden seats, placed in front of the raised platforms. Here those who cannot be immediately accommodated with yatak await their turn. It also contains a buffet filled with cups, glasses, and bowls, a stove for preparing coffee, and several wicker baskets with charcoal heaters, for drying linen.

A khavéjee and sherbetjee are added to the establishment. They supply coffee, pipes, narguillas, lemonade, fresh water, fruit, sweetmeats, or any other refreshments that may be called for after bathing. The operative attendants consist of two or more kulanjee (stove-heaters or stokers), three or four soopouredjee (sweepers), whose business it is to clear away impurities, and several telak (bath-men). Some of the latter are charged with conducting customers into the heated rooms, and with there performing all necessary services, while others wait upon them when they return to the vestiary. The telak are always in sufficient number to insure prompt and regular attendance, and relieve each other twice or thrice daily. They wear no other garments, while on duty, than a small fez, a pair of naélin, and a peshtamel of red or blue striped cotton, which latter, being wound round the loins, serves as a petticoat or apron.

When a bather enters, he makes his salutation to the hammamjee, and is conducted to one of the yatak, which are always covered with clean tcharsal (square sheet). Here he undresses, and, if he be not provided with his own bathing attire, he receives two coloured peshtamel,

which are drawn round his waist, and cover the whole of the person downwards. He is then presented with a pair of naélin, and, descending from the platform, is conducted by a telak, into the first vapour-room called saooklook (the cool place), the heat of which, nevertheless, appears insupportable to a novice. Here he rests some seconds, and begins to feel the effect of the temperature, generally  $110^{\circ}$  of Fahrenheit. After some ten minutes' preparatory perspiration, he rises and follows the telak into the sid-jaklik (hot place), where the heat, from  $125^{\circ}$  to  $130^{\circ}$  of Fahrenheit, is extremely oppressive on first entering, and the perspiration profuse\*.

This apartment, as well as the "cool place," is surmounted by a dome, studded with convex glass lenses, to admit light, and perforated with holes, in which tin tubes are adapted, to carry off a portion of the vapour. The floors are paved with marble, slightly inclined towards the centre, so as to allow the water to run off. Upon the sides of the walls are several semicircular and neatly sculptured koorna (fountains), each provided with two brass mooslook (cocks); the one supplying cold, and the other hot water. The middle of this "hot place," is occupied by a broad marble slab (gubek tashy), raised about two feet from the floor. Upon this bathers are laid, and undergo the process of maceration or shampooing to any extent required; that is, simple friction, or rolling, kneading, cracking the joints, in a manner sometimes painful, never satisfactory, though perhaps always healthy.

Having submitted to this process, called oomak, the patient rises, and takes possession of a wooden settle raised about four inches from the pavement, and placed near one of the lateral fountains. Here he finds a small

\* The "hot place" corresponds with the ancient *στυπτήριον* or sudatorium.

brass tass (cup), which he repeatedly fills from the semi-circular koorna at his elbow, and throws the contents over his head and shoulders. These fountains have distinct names, being more or less heated, supplied with water, agreeably situated, and out of the way of doors. They are thence designated the hot, middling, cool, dry, plentiful, upper, lower, head, &c. Those near the angles are preferred. The price of a bath, not including extras, is regulated by the choice of those fountains. In large baths there is also a marble basin for complete immersion called koolatayin, of the same shape as the common European baths. But this is seldom used unless in the event of particular maladies, where total immersion is recommended. It is situated at the upper end of the hot chamber, and marked 10 in our annexed ground plan.

When the bather has reposed awhile, the telak approaches, and proceeds to rub him with coarse hammam kissessy (bathing gloves or bags). This is done with such dexterity that the operator peels off and throws upon the pavement long rolls of the epidermis, in such quantities as to impress novices with an idea that baker's dough has been spread on the gloves. This operation being terminated, the telak brings, if required, a basin of perfumed soap lather, with which he rubs the body, dashing off the suds with hot water from the koorna—a pleasing process. He will also supply some of the perfumed kil (paste), used by ladies for cleansing their hair, and composed of argillaceous earth, mixed with pounded roses and violets. The body being thus sufficiently macerated, divested of all extraneous matter, and purified by the most profuse perspiration, the patient, for such he must be, rises and returns to the saooklook, where he seats himself.

Being here divested of his peshtamel, he is enveloped

in three linen wrappers. One of these, termed havloo, is coiled round the head; a second, also called havloo, is thrown over his chest and shoulders; and a third, siledjik (the cleaner), is wound round the loins, and hangs to the ground. A considerable difference is now experienced in the temperature, and the flow of perspiration diminishes. Presently, the attendant warns him that it is time to return to the vestiary, where, on first entering, the bather feels a sensation of cold. But he has not long taken possession of his couch, and been supplied with fresh wrappers, and also with makhrama (hand towels), before he again breaks out in a profuse but agreeable perspiration. This, however, subsides gradually; and, with the aid of coffee, pipe, and sherbet, he sinks into a most voluptuous state of dreamy repose and complacent kief, which he continues to enjoy so long as it suits his inclination.

After an hour thus passed in pleasing meditation, and under impulses of good-will and benevolence towards all men, the purified individual dresses and departs. This may be done without the necessity of swathing up in cloaks or warm clothing, even in severe weather. Colds are rarely caught, unless one has to cross the harbour while still under the influence of the bath: then the sharp winds and inaction require warm covering. Otherwise, the gradual transition from the "hot" to the "cool place," and thence to the djamakeeân, acts as a safeguard against subsequent exposure to outward atmosphere. The whole process occupies about two hours; and the cost, exclusive of refreshments, is about five piastres, with a trifle for the oosta. If sherbet, coffee, and pipes be supplied, ten piastres, including baksish, is ample payment. Baksish, paid by rich natives, generally doubles the expense of a bath; but

this is diminished, when families join and occupy the same fountain. The tax is then one piastre (two pence) for the oosta, and an equal sum, called tass para, for the brass cups; thirty paras,  $1\frac{1}{2}d.$ , called sou parassy (water money) to the attending telak; and twenty paras to the stoker: in all  $6\frac{1}{2}d.$  each. To this must be added refreshments, which may run up the cost to about one shilling each person. But this is more applicable to women than men, as the latter generally bathe alone.

Large baths are provided with one or more sets of private rooms, each consisting of three chambers. One of these opens into the saooklik, and is called saook-halvet; the second and third are connected with the "hot place," and are termed orta (middle) and sidjak (hot) halvettler. Their prices are somewhat higher than the public rooms. Turks and Armenians of the better classes are always liberal in their fees, and on certain occasions the baksish is doubled; for instance, at Beiram, upon marriage, and when ladies bathe after confinement. Christians also double their donations at Easter, New Year, and Christmas. Attendants take care to remind them of these festivals, by presenting them with an orange or a plate of sugar-plums.

In addition to the operations performed upon European bathers, Turks demand other services. Those who only wear the long tuft of hair at the summit of the crown, require this to be unplaited, cleansed, and re-adjusted. It is necessary for them to epilate the person with tweezers or by the application of corrosive paste. The latter process, being more speedy and less painful, is preferred. For this purpose they are supplied with a yellow paste, called ott. This is composed of astringent herbs, mixed with quick lime and perfumed wood ashes,



which before many minutes produces the effect of sharp razors. Then come the pedicurists, who pare and arrange hands and feet, and this so cleverly, that they might enable a cripple to rival in speed Atalanta the swift-footed daughter of Schœneus.

The principal drawback on Turkish baths is the necessity of submitting to the various operations in such numerous and mixed company. But this inconvenience is mostly ideal, as each individual occupies himself exclusively with his own ablutions, and would consider himself culpable of extreme indecorum were he to observe others. The utmost order and decency is maintained at all times, and, unless some noisy young Greeks be present, not a voice is heard. When ladies bathe, the case is different. The sounds of their merriment may often be heard in the streets.

To Europeans, accustomed to complete immersion, vapour is less agreeable than hot water, and many find the former insupportable. It is needless, perhaps, to mention that the moisture or vapour is produced by the steam arising from the water passing over the floors, which are heated by flues underneath to such a degree as to render naélin necessary, in order to prevent the feet from being blistered.

The process of female bathing differs from that of men only in the attendants being all women. The directress is then called hammamjee khatun, the first waiter oosta kadinn, and the bathing women telek. They are generally free women, slaves being employed only as sweepers. The naélin, peshtamel, and linen of female bathers are of the same shape and materials, though longer and more richly embroidered. In lieu of a fez, they wind a yeminy (handkerchief) round their heads,

and leave the hair pendent over the shoulders. The mode of bathing, friction, and epilation, are likewise similar; but when ladies return to the *djamakecân*, they remain much longer, having an excuse in the various minutiae of the toilet.

The most tedious portion of this operation is the arrangement of the hair, which is seldom disturbed from one bath day to another, as ladies prefer to be dressed by *oosta*, who are as celebrated for their skill in unravelling, cleansing, dyeing, braiding, and ornamenting hair, as the most adroit hairdressers of Paris. This is exemplified in the multitudinous tresses of children and unmarried girls. They are also renowned for their knowledge of cosmetics, much resorted to by elderly ladies and Armenians, and for the art and grace with which they tinge eyelashes with *soorma*, and, after regulating the eyebrows with tweezers, colour them with perfumed henna paste. Some also are good musicians and expert dancers, and, on extraordinary occasions, entertain their fair customers with songs and music.

It is an original and diverting spectacle for a male stranger to observe, through the corner of his eye, the various costume and practices of his own sex, when, for the first time, he enters one of the great public baths. But this scene must be a hundredfold more interesting, when the surrounding galleries are crowded with females of all ages; some most sumptuously attired, their heads glittering with diamonds and precious stones, and their jewel-covered fingers busied in adorning themselves and their beautiful children; while others crowd the space beneath, as they pass to and from the heated rooms, elevated upon silver-studded *naélin*, and wearing no other raiment than their long, flowing raven hair, and the gold-

embroidered peshtamel, that but slightly veil their swan-like forms.

But these are spectacles that can only be described graphically by those of the same sex. Man's eye never penetrated within these forbidden sanctuaries; and, if man's pencil has essayed to delineate these scenes, as may be observed in various continental picture-galleries, the artists have drawn largely upon their own imagination and upon the credulity of spectators. Thence arise numerous anachronisms and errors of detail, apparent to those conversant with Eastern customs.

Many persons of quality possess baths at their own houses. They are fitted up on the same principle as the public establishments, but with the adoption of every possible luxury that Eastern voluptuousness can desire. There may be seen, walls, floors, roofs, and fountains of Marmora marble, alabaster, or Saxon aventurine, richly gilt, and admirably clean; lofty domes, admitting soft light through lenses of coloured glass; cornices, garlands, and arabesques, of well-executed sculpture; curtains of crimson cloth, velvet, or silk, fringed with gold; soft couches covered with costly stuffs; brass or silver cassolets for burning aloes-wood; inlaid naélin, studded with silver bosses; peshtamel of crimson Aleppo silk, interwoven with gold thread; wrappers of fine Salonica linen, embroidered with silken flowers. In short, nothing is wanting that can gratify the eye or soothe the senses.

Baths in imperial palaces surpass all others, as it may be supposed, in luxury and splendour. Some of these at Tcheraghân appear to be the work and, as it were, the abode, of fairies.

Bathing, to an excess that soon betrays its laxative effects upon the figures of Turkish and Raya women,

is so universal that few villages are unprovided with hammams. The number of public establishments in the capital, some of which are gratuitous foundations for the poor, amount to about three hundred and eighty. Many of these are tchifta (double), that is, divided into two distinct parts, one for men and the other for women. But the majority contain only one set of rooms, and are called mahalla (quarter or parish) hammams. Some of these single baths are reserved exclusively for the female sex on Mondays, Wednesdays, and Thursdays, and are accessible to men on the four remaining days. Others are open from dawn to mid-day for women, and from the latter hour until nightfall for men, or *vice versâ* ; so that either sex may bathe on any day or at any hour that suits their convenience, without incommoding each other.

It is needless perhaps to observe, that the so-called Turkish bath is of most ancient origin, and that Moslems maintained without materially improving upon the constructions or practices of the Babylonians, Egyptians, and Persians, adopted by the Greeks and Romans. This is verified in the most interesting manner by the excavations at Pompeii, where baths may be seen nearly in their primitive condition.

When Constantine conquered Byzantium (A.D. 330), and to use his own words, recorded by Theodosius, "pro commoditate urbis quam eterno nomine, Deo jubente, donavit," he found the city already provided with several public baths. Some of these were enlarged and embellished, and others were erected by him and his successors, and adorned with a profusion of columns and statues. Among the number were—

1. The great bath called *Ζευγυπιπος* (the horse-

binder), which is supposed to have stood between the north-east end of the Hippodrome and Aya Sofia. Its designation, according to Von Hammer, was derived from a colossal alto-relievo over the principal entrance, representing the God of Light restraining the ardour of four horses attached to his car.

2. The *Σφαιριστηριον* (fives-court), where the Royal Mint is now erected.

3. The bath of Achilles, near the present Baghtshy Kapoosy.

4. That called *Βασιλικά*, upon the site now occupied by the Imperial Kitchens in the Seraglio.

5. The Carosian baths, erected by Valens, in honour of his daughter Carosia.

6. The Eudoxian, erected by Arcadius, in honour of his wife.

7. The Arcadian, dedicated to Arcadia by her husband, the Emperor Zeno.

8. The Sophian, founded by the wife of Justinus II., in the Forum Constantini, nearly upon the spot where now exists the Valida Hammam.

9. The Constantian, or Theodosian, commenced by Constantius, and terminated by Theodosius in 427.

10. The vast baths of the palace of the Blachern, erected by Tiberius I. in 581.

11. The private imperial bath at the Hebdomon (now Tefkur Serai), miscalled the Belisarian palace, near the Adrianople gate.

The sites of these baths are pointed out by some Byzantine writers, and on their authority by Gyllius, Ducange, and Von Hammer. But no vestiges remain, save of the first, some remnants of which may be traced near the spot above indicated; and of the last, which

may be reached by ascending the ruins, and traversing a miserable apartment occupied by poor Hebrews.

The baths of ancient Byzantium and Constantinople, some destroyed by fire or earthquakes, others ruined by the crusaders, and the remainder by Osmanlis, were distinguished for their external splendour as well as for their inward luxury. But modern hammams have no outward ornament, and with few exceptions can only be discovered by large curtained or painted doors, or by red-tiled domes, studded with glass lenses and tin tubes. The only approach to external embellishment is a portico, generally of wood, fantastically painted in yellow and red arabesques, and a tablet over the door, bearing the name of the founder, with the addition of some one of the usual invocations to the Almighty. Now and then a moral sentence is inscribed. One of the most apposite of these is placed over the entrance to Valida Hammam, built by the celebrated Noor Banou (lady of light), first kadinn to Selim II., and mother of Murad III. It runs thus:—"When thou art unclean, purify thyself."

The baths of Pera and Galata are inferior in every requisite to those within the city. The most celebrated and fashionable of the latter are,

1. Tchukur (sunken), erected by Mohammed II. upon the ruins of the Arcadian cisterns. The word *tchukur* means, strictly, an excavation, of which there were several in Christian Constantinople serving as reservoirs. The largest of these is the *tchukur bostan* (sunken garden), the ancient Cisterna Petri, contiguous to the southern side of the Selimya mosque, upon the summit of the fifth hill.

2. Valida Hammam above mentioned. This bath,

much frequented by the middling classes, is nearly opposite to "the Burned Column."

3. Tchinelly (porcelain), one of the most spacious and respectable in the city, has been recently rebuilt by the wakoof of Sultan Mohammed's mosque, to which the ground belongs. It derived its name from the internal walls being lined with porcelain squares. It is the special resort of ladies after their confinement, and thus brings in a rich harvest to the female attendants.

4. Djigal Oglou, or, as it is generally called, Yeny Hammam, north of St. Sofia.

5. Gedik (the select) Pasha.

6. Djerrah Pasha, near the mosque founded by that personage in Avret Bazary.

7. Cazi Asker (the judges), the resort of Oolema, and founded by one of that body in the reign of Ibrahim.

The baths called Mahmoud Pasha, in the quarter of that name, near the eastern entrance to the bazars, and Tahtycala, near the Egyptian market, are among the largest; but they are not in repute with the higher classes, being frequented by porters, boatmen, rayas of inferior degree, and by Persians, who carry the stain of heterodoxy on their persons. The baths of Aya Sofia, contiguous to the southern court of that mosque, and Khasseky, in Avret Bazary quarter, are also among the most spacious establishments. But they are far from being held in odour of sanctity, being the principal resorts of ladies whose merit does not precisely consist in concealing their faces from the impure gaze of the other sex\*.

\* It is not unworthy of remark, that Mohammed, who followed Hebrew practices in many points, should have adopted, as a type of

A bath, rivalling in size and formerly in fashion the most select within the city, is situated at Scutari. It is called Valida Hammam, having been erected by Rabia Gulnush, mother of Sultans Mustafa II. and Ahmet III. But this establishment is now regarded as more objectionable than either of the two last mentioned, from similar or more aggravated causes; being almost exclusively frequented by women such as she who saved herself and kindred by having harboured the spies sent from Shittim, when Joshua destroyed all other living things in Jericho.

To continue the nomenclature of these establishments would be wearisome. We will conclude the subject, therefore, with an explanatory ground-plan of one of the large double baths\*, all of which are constructed upon the same principle, though perhaps differing in size.

Let us now shape our course northward, beneath the walls of the ancient citadel of the Crusaders, and thence, passing the light and graceful mosque called Zerek (the lively), let us follow the long street principally occupied by corn-mills and corn-chandlers, to the new steam flour-mill†. Having reached the latter, a few paces more will bring us to Oon Kapan Kapoossy (Meal Magazine gate), one of the most crowded parts of the city,

modesty, that which the holy Scriptures more than once designate as the symbol of impurity. Witness Genesis xxxviii., where, in speaking of Tamar, it is said, "And when Judah saw her, he thought her to be an harlot, because she had covered her face."

\* See end of chapter.

† The steam mill recently sold by Halil Pasha to the Government is now let to an Armenian company for sixty-two thousand piastres monthly, thus yielding an annual rent of more than 7000*l*.



and the great thoroughfare conducting from the bridge to all parts within or beyond the walls.

The gates of Constantinople being among its most remarkable features, they merit enumeration. This shall be done in the order in which they are met with, supposing the stranger to commence the circle, first of Seraglio, and then of city, from the harbour entrance, and thence by his right southward.

*Gates of Seraglio in 1843.*

1. Top kapoo, cannon gate, at Seraglio Point; so called originally from a battery erected at this part. At present, a few field pieces are kept under the contiguous guard-house, for the purpose of saluting upon festivals. The battery at Tophana is appointed to salute foreign flags.

2. Odoon\*, so termed from its being the gate through which all the contiguous store of fuel was carried into the palace. It was through this gate, now never opened, that bodies executed in the Seraglio were taken forth and cast into the sea.

3. Yally kioshk, from the neighbouring "bank-side" pavilion.

4. Demir (iron), a common name given to gates, or natural barriers and passages, of which many instances occur. Witness those where the French troops distinguished themselves in Algeria, the rapids below Orsova, and those mentioned by the lamented Burnes in his work on Affghanistan.

5. Suleiman, constructed by the great Suleiman.

\* The word kapoo (gate) must be understood as added to all.

6. Saook tcheama (cool spring), from the freshness of the neighbouring fountain, nearly opposite to "the Porte."

7. Bab-y-Homayoom (imperial), the grand entrance to the three courts of the upper Seraglio.

8. Akhor (stable), leading into the imperial mews.

9. Khastelar (hospital), contiguous to the old infirmary of the Bostanjees and Solaks, and now one of the imperial guard hospitals.

Two or three small posterns are pierced in the sea wall, near the garden of the lower Seraglio, for the convenience of throwing rubbish into the sea.

*Gates of the City: Golden Horn Side.*

1. Baghtshy (garden), contiguous to the landing-place of that name; the great thoroughfare for all persons crossing the harbour in boats and going to the Porte.

2. Valida, from the mosque of that name. This is rather a postern than a regular gate.

3. Balyk bazary (fish market).

4. Sindan (prison), from the contiguous place of incarceration now devoted to other purposes.

5. Odoon kapan, from the adjacent timber yards.

6. Ooon kapan (meal magazine).

7. Dschub-Ali, erected by a wealthy glazier named Ali.

8. Ayasma (holy fountain), from the contiguous fountain, venerated by the Greeks before the conquest, and still in odour of sanctity.

9. Yeny (new).

10. Petry (Peter's), formerly dedicated to St. Peter.

11. Fenar (light-house), from the light-house, no longer existing, whence the whole Fanar took its name.

12. Balat (palace), conducting to the ancient Blachern palace and its vicinity, now principally inhabited by Jews—a filthy and most squalid quarter.

13. Aeevân (the palace), or, as it is corruptly called, Haïvan (beast) Serai\*.

*Gates on Land Side.*

1. Egri (crooked or oblique), from its being constructed in an angle of the wall.

2. Edreny (Adrianople), opening upon the high road to that city.

3. Top (cannon), from a battery formerly established here, and also from its having been battered at the conquest. Here it was that the last Constantine fell, as became a warrior, upon the breach.

4. Mevlany Yeay, from its contiguity to the convent of the Mevlany dervishes in the adjacent cemetery. Sometimes it is also called yeny (new), from its being

\* Von Hammer, following the vulgar pronunciation, has adopted the latter designation, in contradistinction to the more accurate d'Ohsson, who writes it correctly aeevân. This Persian word means palace, and was given to it from its vicinity to the ancient Blachern, of which immense building nothing remains but some few internal walls and the holy fountain, much frequented as a healing place by the Greeks, whose priests derive emolument from distributing water to the devout. All well-educated Turks call this gate aeevân, and not haïvan. The superfluous word serai has been added by a reduplication, common in Turkey, where Arabic or Persian words are employed—as, for instance, Bab-y-Homayoom kapoosy, the Arab and Turkish words bab and kapoo, meaning the same thing (gate). Von Hammer says that the gate was termed haïvan, because the old entrance at this point was called *του κυρτου*, from its contiguity to the amphitheatre for wild beasts; but the Turks admit neither his pronunciation nor derivation, however specious; and therefore insist upon aeevân. This gate ought not to be included in those of the city walls; as, although it conducts from the Fanar to Eyoub, it does not give admittance within the city.

rebuilt by Sultan Achmet from the remains of the old Grecian gate, over which, according to Gyllius, was placed the following inscription, quoted by Von Hammer :—

“Theodosii jussis, gemino nec mense peracto,  
Constantinus ovans hæc moenia firma locavit,  
Tam cito, tam stabilem, Pallas vix conderet arcem.”

5. Silivri, leading to the town of that name.
6. Yedy Kooly (Seven Towers), contiguous to the north-west angle of that celebrated prison.

*Seaside from Seven Towers.*

1. Narly (pomegranate), from a market for this fruit being held there.

2. Psamatia (sand\*).

3. Daoud Pasha, from the celebrated David Pasha, who has given his name to the adjoining quarter and handsome mosque.

4. Yeny (new), from its having been constructed since the conquest.

5. Koom (sand).

6. Tchatladdy (the broken†).

7. Akhor (stable), being contiguous to the outer walls of the imperial mews.

Thus it will be seen, firstly, that the Seraglio is provided with nine gates, the last seven of which can be entered by horses and vehicles, whilst the first two communicate exclusively with the sea. Of these two, Top

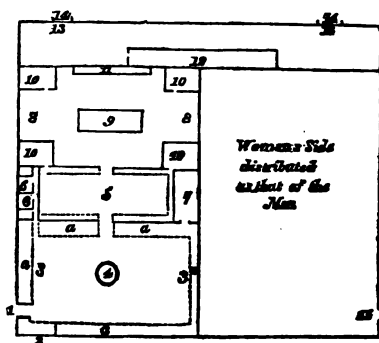
\* This Greek word, with many others, is retained.

† Von Hammer translates this word “slaughterers,” from its vicinity to the slaughter-houses; but this, according to the opinion of learned Turks, is a forced interpretation or error; as tchatlimak, whence tchatladdy, is a neuter verb, meaning to crack or burst of itself. They therefore affirm that the gate was named from its splitting or cracking of itself immediately after its erection.

Kapoo is reserved for the Sultan and his immediate attendants.

Secondly, the city walls are perforated by twenty-six gates, thirteen of which face the Golden Horn, six give access to the base of the triangle formed by the city walls on the land side, and the remaining seven front the Sea of Marmora, between the southern extremity of the Seraglio and the Seven Towers. But of all these thirty-five gates there is not one, excepting that at Seraglio Point and that called Bab-y-Homayoom, which possesses the slightest approach to architectural regularity or even common ornament. They are for the most part in a half-ruined state, the masonry crumbling, and the woodwork worm-eaten and decayed.

GROUND PLAN OF A TCHIFTA, OR DOUBLE BATH.

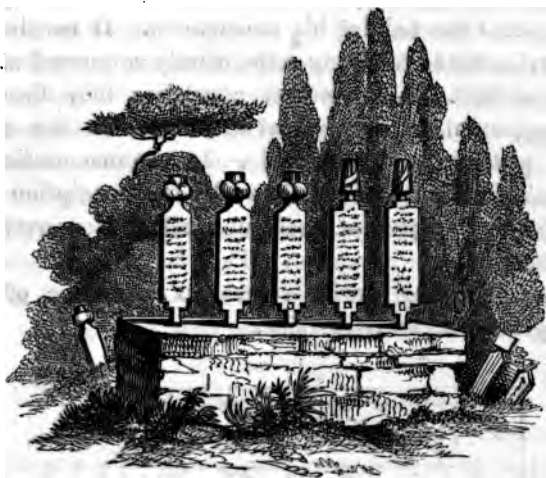


No.

1. Men's entrance.
2. Hammamjee's lodge.
3. Djamakeean (vestiary).
4. Havooz (basin).
- 5, 5, 5, 5. Settler (platforms).
6. Saooklook (cool chamber).
- 7, 7. Water closets.
7. Servants' room.
- 8, 8. Sidjaklik (hot room).

No.

9. Guebektashy (shampooing stone).
10. Halvet (private rooms).
11. Koolatayin (open bath).
12. Khaznet (reservoir).
- 13, 13. Kewikhana (stoves).
- 14, 14. Opening for heating stoves.
15. Women's entrance.



**ALI PACHA MEHARI. (TOMB OF ALI PACHA OF JANINA, OPPOSITE TO SILIVRY GATE.)**

## CHAPTER VIII.

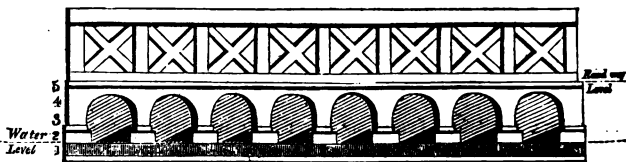
**THE GOLDEN HORN AND HARBOUR; PORTERS; STONE-CUTTERS; FUNERAL CEREMONIES, MAUSOLEUMS, CEMETERIES, AND TOMBS; CONCLUDING REMARKS ON THE TURKISH CHARACTER.**

Until the year 1838, the only mode of communication between the two shores of the Golden Horn was by means of ferry-boats and kayiks. At length, Sultan Mahmoud II. determined to construct a bridge, and with him to resolve was to accomplish. Orders to this

effect were, therefore, issued to the Grand Admiral, within whose jurisdiction the Golden Horn is placed.

The plan finally adopted was suggested by a Greek named Georgi, master mast-maker in the dock-yard, and was executed by his department. It consists of several sections of strong rafts, closely connected at the extremities\*. Each section comprises four tiers of timber, upon the uppermost of which rest the roadway, platform, and balustrade. In commemoration of its utility, this bridge, as shown by the inscription over the contiguous gate of Azab, was called Noossretya (a benefaction).

The following profile represents a section of the bridge as seen on either side.



It will be observed that the lowest tier (No. 1) consists of solid timbers, placed at right angles with the current, and forming a compact stage. Upon this stage a series of strong square beams (No. 2) are fixed transversely, at regular intervals of forty inches. These form bases for corresponding wooden arches, three feet high (No. 3). Upon their crowns rest the joists that support the roadway platform (No. 5). Massive balus-

\* Blanqui (*Voyage en Bulgarie*), often inexact in regard to details, says that this bridge is built on piles. The depth of water would be quite sufficient to render such a system impracticable. He speaks of the great arches being moveable; this is an error.

trades five feet high are affixed to the sides. Each section is moored taught to anchors, two upon each face. But, as there is no tide and the set of the stream does not exceed two miles per hour, there is little strain, no double friction.

The extremities of the roadway being upon a level with and made fast to the shore, the raft cannot rise or fall considerably with increase or diminution of water. But derangement from flushes, produced by inland floods or prevalent southerly gales, is obviated by the arches (No. 3), through which, in case of accident, the waters can flow without obstruction. Inland floods, frequent in autumn and winter, produce little visible effect on the harbour; but, when violent southerly winds prevail, they act upon the current passing from the Black Sea into the Propontis, and not only cause an inversion of these currents, but produce a rise of waters within the Golden Horn. In some cases the shores on both sides of the harbour are inundated, though raised nearly three feet above the ordinary level\*.

In order to facilitate free intercourse of small craft, two passages are left open, each distant three hundred feet from the respective shores, and having a water-way eighty feet wide. That on the Galata side is reserved for boats entering the inner harbour, that upon the city side for those passing outwards. These passages are surmounted by semicircular arches, which, though difficult of ascent and descent for wheeled vehicles, break the long horizontal line, and give lightness to the

\* The waters of the harbour are peculiarly favourable for breeding muscles. Innumerable masses adhere to the lower range of timbers of the bridge, and are fished once a month, when in season. They produce a rent of five thousand piastres to the bridgmaster.



general appearance. In order to enable vessels of the largest class to pass to and fro, the southern central section is so constructed as to form a swing-bridge. By means of massive iron hinges, affixed to one angle, it can be drawn back and replaced in a few minutes. The depth of the channel at this part is upwards of twelve fathom and the average eight. The extreme length of the planked passage is about one thousand five hundred, and the exact breadth of carriage-way thirty feet.

In bad weather, when the Pera streets and contiguous cemeteries are knee-deep in mud, this lengthy bridge forms a valuable substitute. Here a tolerably dry walk, fresh air, and animated prospect may be enjoyed until sun-set, after which the bridge and all city gates are closed, save during Ramazan, when they are left open all night, that the faithful may visit the mosques and their friends at all hours.

The interest of the spectacle is heightened by the shoals of porpoises that roll and revel amid the numberless kayiks, and by the multitude of gulls that scarcely trouble themselves to avoid the plashing oars. These birds receive uninterrupted protection; for even as dogs are purifiers of streets, so are gulls cleansers of the waters. Nothing escapes their quick eye and unerring beak. Thus the harbour is in a great measure cleared of impurities, which, in spite of the stream, would otherwise accumulate. Gulls and cormorants, of which latter many take refuge in the Golden Horn during winter, are not the only birds that enjoy unmolested freedom. The landing-place on the eastern part of the bridge, near Oon Kapou Gate, is appointed for unloading corn-boats. Here flocks of pigeons and ring-doves

perch upon masts, oars, and decks, or fearlessly help themselves from the rich cargoes. The corn-dealers have the reputation of griping avarice, but none grudge these birds their daily food.

The open spaces at the extremities of the bridge are embellished by small mosques. That upon the Stambol side derives its name from the adjacent meal magazines; that upon the Galata shore is called Azab, having been erected for the Azab (light troops), whose barracks were immediately opposite. The Sultan has an apartment at this mosque, where he sometimes seats himself after mid-day prayer on Fridays, to enjoy the busy scene beneath and the surrounding prospect. The passage of the bridge is free. Such ought to be the case with similar constructions in all capitals, and such indeed they are except in London and Prague; in which latter city nobles are exempt, and poor men alone pay toll—a monstrous inversion\*.

The direct road from the bridge to the point whence we started in our first chapter would be through Azab Kapoossy, and thence through a second gate into Kutchuk Mezarlik (small cemetery), but one or two interesting trades remain to be mentioned. We will, therefore, plunge into the long and narrow street that connects the southern end of the bridge with the fish market. Before entering this street, which may be termed the Wapping of Constantinople, we will pause to describe the hamals (porters), as some of the finest of these stalwart and laborious men are stationed at the corn magazine stairs.

\* This anomaly will disappear when the new suspension bridge, at Pesth, is opened.

Upward of eight thousand five hundred hamals are registered in the books of the two hamal bashy, one of whom has his office at the custom-house, and the other at the ikhtisab konak (chief police office) at Galata. Two-thirds are Armenians from the province of Van and neighbouring districts; the remainder are Moslems from the pashaliks of Trebizonde, Aidin, and the Taurus districts. They supply the place of wheeled vehicles, and are indispensable in a city where the progress or passage of carts would be impracticable\*.

Both Moslem and Armenian porters consider the profession as an heirloom, and generally rear up their sons to the same occupation, much in the manner that the Bosphorus Greeks monopolize the craft of watermen. The whole body is registered, in squads, having their appointed stations under a vekil (deputy). The whole are divided into two classes. The one called yook hamal, work singly and carry loads upon their backs, with the aid of a thick leather pad (arkaluk), fastened by straps crossing the shoulders. This pad hangs low down, and its projection forms a rest for the load. When in motion, the body is bent nearly horizontal, and thus the weight rests principally upon the loins. A stout man will in this manner carry from six to eight cwt.

The second class, called suruk, work in gangs of two, four, six, or eight. Each couple is provided with a pliant ashen pole (suruk) about twelve feet long, the ends of which rest upon the left shoulders. The load is suspended to the centre of the pole, when two men are

\* Horses and asses only are used for carrying timber, flour, building materials, and rubbish.

required ; but when six or eight unite, it is first made fast to three pieces of wood exactly imitating the bars used for leaders in coaches. The load is slung by cords to the longest or centre bar, and each end of the smaller bars is affixed to a different pole. The bearers advance with a quick short step, four abreast, but somewhat obliquely. Each rests the right hand on the shoulder of him at his side. By this simple contrivance, and by keeping exact time and pace, eight of these sinewy men carry nearly a ton weight up the steepest and most tortuous alleys.

The number of porters at each station is determined by the vekil, who regulates the employ of hands to the demand, so that all may gain a fair livelihood. No hamal can ply at any station without the assent of this vekil. The usual fare is one piastre and a half each trip, for yook hamals. Suruk are paid in the same proportion, but are generally hired by the month by merchants and consignees. Divisions of men, working at each station, generally lodge together in the outskirts of the city and suburbs, and pay a fixed sum monthly to their vekil, who provides food and lodging. An equal portion of their earnings is thrown into a common purse and given to their chief, who, after deducting government tax and expenses for meals and lodging, divides the remainder fairly among them. Average earnings amount to eight piastres per day and expenses to four. Thus, at the end of ten or twelve years, the greater part retire to their native places with a considerable sum, part of which they previously convert into merchandize.

The internal regulations and by-laws of the corporation are severe. All infractions are punished by fine or ejection from the company ; but their honesty and

peaceable conduct are as proverbial as their strength. They are intrusted by merchants with valuable parcels or bags of coin, and breaches of faith are unknown. The most athletic are those who unship and transport ox-hides, filled with Moldavian and Wallachian tallow. Powerful as they may be, they seem to stagger under the load. Their loud shouts of "Saool! saool!" (have a care) and their heavy breathing show their desire not to be impeded in their course, lest the dead weight should be increased by diminished impetus.

After passing Oon Kapou and the corn-factors' sheds, rows of shops tenanted by common shoemakers, working braziers, grocers, and cooks, meet the eye, deafen the ear, and assail the nose. Then comes Odoon Kapan (wood store), where the whole supply of timber for builders, carpenters, and boatmen is piled. The merchants are exclusively Armenians, who carry on a flourishing trade, for which they are mainly indebted to the constant recurrence of fires, and to the obstinacy with which both government and people resist the adoption of masonry for building\*.

The parallel streets within the walls, entered at this

\* An exception, remarkable for its extent, has been recently made. The Sublime Porte (Bab-y-Ali), consumed by fire in 1838, has been reconstructed in masonry, under the government architect, a Greek, named Hadji Nichola. But this innovation would not, most probably, have been permitted, had not Riza, Halil, and other influential Pashas, possessed shares in the great brick works established at Buyukdery. The new buildings occupy a frontage of some three hundred and fifty yards, and form a conspicuous object from the opposite shore and Bosphorus. But they have neither height, beauty of design, nor architectural merit; and the whole is rendered insignificant by a multitude of small windows, and by the vapid yellow colour with which the walls are bedaubed. The "sublimity" of the Vizir's rank and official residence, thus finds no corresponding symbol in outward splendour.

spot through Odoon Kapoossy, are occupied by divers laborious trades, such as braziers, locksmiths, tinmen, joiners, and carpenters. The articles produced by them having been described elsewhere, we will continue our progress outside the walls, through the unsavoury market of dealers in garlic, onions, eggs, and jerked Wallachian beef; leaving on the left hand Touz (salt), Kapan, and Yemish Bazar (dried fruit-market). The latter busy and lucrative trade is exclusively in the hands of Moslems, for the most part Emirs. Their shops are stored with dates, almonds, figs, chestnuts, pistaccio nuts, currants, walnuts, pomegranates, filberts, &c\*. Of the latter, there is an immense consumption, especially when roasted or parched (*fondouk kabâb*).

Another dainty sold in the dried fruit-market attracts the notice of strangers. It consists of rolls of thin calico or muslin, smeared with apricot pulp. These are imported from Damascus in large quantities. Strips, cut off and diluted in water, form a refreshing and sweet syrup.

After traversing a long covered bazar, tenanted by slopsellers and ready-made clothesmen, we come to Sindan Kapoossy, and the neatly-arranged shops of the wax-chandlers. Further on is the street occupied by stonemasons (*tashler*).

Architectural ornaments, in stone or marble, being comparatively unknown, and the making of sculptured images being forbidden by the Moslem code, as it is by the Jewish commandments, the sculptor's labour is

\* The ripe fruit-market is contiguous. It is celebrated for the musky pears of Angora imported in boxes.

limited to the production of havooz (marble basins), fiskaya (fountains), and the small semicircular basins and other conveniences always found in edeb khana\*.

But the principal occupation of the trade is the preparation of mezarlyk tashy (tombstones), for which there is universal demand. Let a man's station be what it may, his kindred would hold themselves dishonoured, were they not to call attention to his last resting-place, by erecting a head and foot-stone, recording his name, station, date of death, and beseeching a prayer for his soul†. The only exceptions are poor soldiers and sailors, torn from their distant homes and families. They die no one knows when or where, and are hurried to their graves unhonoured and forgotten.

All stonemasons' sheds in the city and public burying-grounds are stored with a variety of common tombstones ready for all ages. More finished monuments are made only to order. They also have their books of epitaphs for those unprovided with elegiac tributes. But before speaking of epitaphs, tombstones, and cemeteries, we will describe the mode of interment, as practised at Constantinople, where funeral rites differ in many points from the written code.

When indications of approaching dissolution are observed, the persons present begin repeating the thirty-

\* When Halil Pacha was appointed Grand Admiral, in 1843, he ordered the porticoes of the Admiralty to be adorned on one side with small gilded lions, and on the other with eagles, placed on low wooden columns. This gave great offence, and was much ridiculed by the boatmen. One of the latter, on being asked what those things were intended to represent, replied, "God knows! We live in a new world. The beasts are kiupeks (dogs), and the things with wings, kara deniz gutch (black sea birds) sent by the Moscovites."

† The deceased's age is not inserted.

sixth chapter of the Kooran, taking care to finish with "the profession of faith," which, according to the Prophet's words, suffice to insure admission into Paradise. Whilst this is passing, one of the family perfumes the chamber with aromatic substances, a ceremony never omitted for the poorest person. When life has departed, the next of kin close the eyes, stretch the limbs, place the hands by the sides, and bind a strip of linen round the forehead and chin. The body is then removed to another couch, called rakhat yataghy (resting-bed), and stripped of all raiment, excepting a sittil bezy (waist-cloth) thrown across the loins.

In the mean time, notice of the event, with the names of the defunct, his mother, and next heir, is sent to the imâm of the quarter, who acts as moukhtar (deputy mayor); he inscribes the particulars upon a slip of paper, and sends it to the chief police office, where registers are, or ought to be, kept, in which deaths, but not births, are inserted. This done, the imâm summons the muezinn (caller to prayers), who may be likened to our clerk, and the latter sends for the bekjee (watchman), who is the parish beadle. All three then repair to the abode of the deceased, in order to perform the indispensable duty of washing the corpse, if it be of the male sex. But, if it be that of a female, the operation is entrusted to women appointed by the imâm, as no male may touch or look upon a female after death.

To enable persons officiating to wash the body conveniently, it is lifted from the rakhat yataghy, and generally carried down to the ground-floor vestibule, where it is stretched upon a low table (tenessheer), which



is brought from the mosque, together with a copper kettle for warming the requisite water. The latter, clean and tepid, with white soap, is universally employed for these purifications. The ablutions commence with the right and then the left side, then the lower extremities, and lastly, the upper; after which the whole body is carefully dried. The imâm next takes powdered camphor (kiasfoory), and rubs the eight parts that come most in contact with the earth during prayer, namely, the knees, hands, feet, nose, and forehead.

The last garments are now brought in, and the body is enveloped in them. These generally consist of a shirt reaching to the knees, a cloth to cover the head and chest, and a winding-sheet without seam (kefen) long enough to tie in a knot at the extremities. It is lawful to clip nails, shave heads, and trim beards of men after death, in imitation of Ali, who cut off the Prophet's beard, and handed it down to posterity as a precious relic\*; but it is expressly forbidden to cut women's hair; this must be divided into two equal parts, and spread over the shoulders and chest, under the ears.

These duties being rapidly completed, the corpse is removed to the resting-bed up stairs, with the right side towards Mecca. After this, the bier (taboot) is brought in and fumigated, and ere many minutes the body is deposited inside. These biers, as regards the poor and some devout persons, are kept at mosques for general use; that is, they merely serve to convey the body from the death-bed to the place of interment,

\* See vol. I., page 208.

which ceremony always takes place before sunset on the day of demise, or, when that is impracticable, at an early hour on the following day. Frequent cases of premature burial must thus occur. Indeed, an instance is recorded in the person of Osman III., who, according to popular belief, fell into a trance, from which he was aroused when placed in the grave. But his successor, Mustafa III., having already been proclaimed, the Grand Vizir, Daoud Pasha, a creature of Mustafa's, gave instant orders for filling up the grave.

Biers made expressly for wealthy persons serve as coffins. They are of common deal, hastily put together, with an angular top, and without internal or external ornament. Four short poles, fixed to the side by screws, serve as handles for the bearers, and, when placed in the earth, turn lengthwise underneath. Devout persons frequently order six or more coffins, and deposit them at mosques, where they are given in charity and successively replaced.

The body having been deposited in the bier, the imâm, or nearest male relative, recites the prayers appointed for the dead. The last of these merits translation. It runs thus:—

“O Almighty Lord, vouchsafe thy mercy to the quick and to the dead—to those present, to those absent, and to all persons of both sexes. O my God! cause those to live in Islam to whom thou mayest grant life, and let those depart in the true faith to whom thou awardest death. Let this our deceased brother be blessed with the grace of thy holy tranquillity and repose, and sanctified with the grace of thy divine excellence and goodness. O Almighty Lord! augment his merits, if he be among the good, and pardon his

offences if he be of those who have gone astray. Grant him peace, salvation, access, and repose near thy eternal throne. Rescue him from the pangs of never-dying fire, and admit him to the company of the blessed. O my God! convert his tomb into a bed of enjoyment equal to that of Paradise, and not into a pit of anguish, such as is endured in hell! Be merciful unto him, O most merciful of all merciful beings!"

These sorrowful ceremonies are not performed without loud demonstrations of grief on the part of the females of the family. In most cases, hired weepers join their lamentations to those of relatives and friends. But they are not permitted to follow the corpse to the grave, or to pass the harem threshold. Indeed, when once a person is dead, the wife ought not to look at the features, which are considered harem (forbidden).

The wailings of Turkish women on these occasions are heart-rending, but, loud as they may be, they cannot be compared to the piercing screams and impassioned exclamations of the Bosphorus Greeks, when death robs them of relatives. Their hysteric and often mechanical yells are of the most frantic nature. The moment life departs, they and their female neighbours fill the death chamber. There they fall upon their knees by the bed-side, and whilst some rend their clothes and beat their bosoms, others cast loose their long tresses, and with convulsive sobs implore the deceased to arise.

A painful scene of this kind took place most unexpectedly, in my presence, at the residence of the Belgic Envoy at Buyukdery. On returning from walking through the Valley of Roses, it was proposed that

dinner should be served somewhat earlier than usual. An Armenian servant was, therefore, directed to give the necessary orders. Presently, however, he re-appeared, and, with consternation imprinted on his face, exclaimed, "Your Excellency cannot be served sooner!" "Why not?" asked Mr. de Behr. "Because," rejoined the other, "because poor Stefanaky is dead."

In fact, upon hurrying down stairs, we found the unfortunate young man stretched lifeless in his chamber. Apoplexy, or the bursting of some inward vessel, had hurried him thus suddenly from the world.

No sooner was this visitation made known to the vicinity, than the female relatives of the deceased, with a host of women, rushed into the house and commenced the death-wail, kept up with frantic energy and few intermissions until the following day, when the body was consigned to the neighbouring grave-yard. During the brief intervals of these piercing outcries, the sisters addressed the lifeless corpse with the most endearing expressions, such as, "O my brother—O brother of my soul! Why did you go? What ails you? Why did you leave us? We love you tenderly! Look up, brother of my heart! See, I am Mariunka, your most beloved sister. There is Katinka, the aunt that nursed you. O do not laugh at us! Do not trifle with our anguish! O my soul! Would you kill us with grief? Open your eyes, Stefanaky—my lamb! Look upon Elinka, your cousin, your betrothed! See! see! she faints, she dies! But, O holy Panaya! What avails her love? He is gone—gone for ever!"

To return to our subject. The preparatory prayers being terminated, the imâm steps forward and asks the bystanders whether the defunct was a good Musselman,

worthy of orthodox burial\*. This question being satisfactorily answered, the nearest relatives lift up the bier, and carry it a few paces, when they are relieved in succession by others, who transport the body head foremost to the place of interment, without going into a mosque, in conformity with the words of Mohammed, who said, "Mosques are for the living and not for the dead," and again, "prayers offered up over the dead, in mosques, will be of no avail." This was wisely ordained, in order to avert the prejudicial consequences of interring bodies within the sacred edifices.

The hurried and uncereemonious manner with which corpses are carried to cemeteries forms a remarkable contrast to the gravity and measured deportment of Osmanlis on all other occasions. But here again Moslem lawgivers hold it prudent to enforce this regulation, as a further precaution against contagious maladies. This, however, is not the motive assigned by the Prophet, who settles the question in the following off-hand manner. "If the deceased," said he, "be of the elect, it is meet to convey him with speed to the goal. If he be of those accursed, it is equally meritorious to get rid of him with expedition."

The presence of women, loud weeping, singing, lights, incense, and external signs of mourning are forbidden unless it be for Sultans. Then the imperial muezinn precede the body chanting hymns in a low voice, and cassolets filled with burning aloes-wood are carried in front. It is considered meritorious for all

\* Should no one reply affirmatively, the imâm is entitled to refuse his ministry, and the police must bury the body without ceremony, as we bury a *felo de se*, or as Catholics often inter those who have died without receiving the last sacraments.

persons to aid in carrying biers a few paces. The Prophet sanctified this practice by saying, "He that aids in carrying a corpse forty paces towards the grave thereby expiates a mortal sin." But, generally speaking, this duty is limited to friends and persons of the same class as the deceased.

Bier-heads of men are always distinguished by fez or turbans, and the angular lids of both sexes are covered with shawls or handkerchiefs, in lieu of palls. If the body be conveyed in the common bier, it is taken out, on reaching the grave (mezar), and sometimes placed in a strip of matting; but more frequently males are merely buried in their winding sheets, and with the face uncovered. If the bier be made expressly, it serves as a coffin; but the lid is pushed back so as not to conceal the features. Women, unless of the poorest class, are buried in coffins with the face covered. In all cases, the corpse is deposited in the grave the moment it arrives, and with the right side turned towards Mecca. The mezarjee (grave diggers) then place several short planks diagonally over the body, the upper end resting against the grave side, so as to keep the earth from falling upon the body\*.

This done, the chief mourner casts a handful of mould into the pit, and the earth is rapidly thrown in, and saturated with water, to give consistency. When this operation is finished, the assistants seat themselves, and the imâm repeats the short funeral prayer called *telkinn*, having first bent over the grave, and thrice called aloud the name of the deceased and that of his

\* Armenians and Greeks are buried without coffins, closely sewed up in their winding-sheets.

mother. When the mother's name is not known, that of the Virgin Mary is substituted for men, and that of Eve for women, thus: "Oh Hassan, son of Mary," or "Oh Salihah, daughter of Eve." When the first prayer is ended, the imâm, followed by all present, recites the fatiha\*, after which the service terminates, and the assistants disperse. The expenses of ordinary funerals, including subsequent charities, average five hundred piastres; those of the poor, thirty piastres.

In wealthy families, the ceremonies do not end with interment. It is usual to invite some eight or ten theological students to read the Kooran entirely through at night. This is rapidly accomplished by dividing the chapters among them. For this they receive supper and a present in money. On the third day also, a quantity of small round cakes, called lokma (mouthfuls), are distributed among the poor. It is customary, moreover, for heirs to perform various acts of charity and piety not mentioned in the will of the deceased. Thus some purchase Koorans, and give them to orphans or to charity schools. Others dig wells, or erect fountains; whilst others clothe a certain number of poor children.

The funerals of all persons are conducted on foot. The only distinction between the biers of rich and poor consists in the shawls spread over the lids. Biers of Sultans and members of the imperial family are also carried on men's shoulders, but are followed by courtiers and grand dignitaries on horseback. The pace is equally hurried, and the previous and subsequent ceremonies similar, except in the splendour of attendants, and in that of the last resting-place, called toorba.

\* First chapter of Kooran.

These mausoleums are among the most interesting sights in the city, and are erected with few exceptions outside the Mecca face of mosques, behind the mikhrab (altar niche). The most imposing of these, as a specimen of modified Saracenic architecture, is that of Suleiman the Great; the most brilliant, a composite of Greek and Italian, that of Mahmoud II., near the Burned Column. The generality are lofty, airy, and well lighted by several windows, sometimes filled with stained glass. The walls are adorned with arabesques, inscriptions from the Kooran, or with portions of the Boordha (poem of the holy mantle) in gold letters on green or blue ground. Glass lustres, lamps, and ostrich eggs, with pendent silken tassels, are suspended from the roofs, and the marble floors, where not occupied by sandooka (biers), covered with carpets.

All toorbas are raised above the level of the surrounding ground. Some are encircled by a covered gallery, supported by columns. In almost all cases there is a vestibule before the entrance, over the doors of which are chronographs, or inscriptions recording the titles and dates of founders. Bodies are laid in the earth, and a slab of marble, open in the centre, and elevated about eight inches, is placed over the spot. The sandooka, consisting of an empty, coffin-shaped frame, is superposed. Those of imperial founders are of gigantic proportions, and are covered, firstly, with a strip of the embroidered veil of the kéaba of Mecca, brought back for the purpose, and with seven shawls. Six of the latter are folded lengthwise, and laid separately across the angular lid; the seventh is wound round the short vertical projection that supports the fez, or turban. The heads of these biers, which at



Constantinople always point to the south-west, are ornamented with inscriptions in gold embroidery, upon a crimson ground, recording the name, style, and titles of the deceased.

A *parmaklyk* (balustrade) of cedar, richly carved and inlaid with mother of pearl, encircles the bier. Gigantic wax-tapers, in silver or brass candelabra, stand in front, and several Koorans are placed upon X-shaped rests for the use of the readers, at the head and sides\*. The biers of sultans and princes are distinguished by fez, or turbans surmounted with *aigrettes*; those of sultanas are smaller and without turbans, and have only one or two shawls spread over the whole length. None but sultans, sultana-mothers, and their issue, are interred in imperial mausoleums. *Kadinna*, being slaves, are buried in adjacent cemeteries, or in spots selected by themselves elsewhere.

The following is a list of imperial *toorbas*, with the names of sultans buried therein, according to the dates of death or foundation.

Mohammed II. (1481), contiguous to his mosque. Here the conqueror reposes alone. But he erected a mausoleum to his mother, *Aeelyma* (the learned), within the same precincts. This princess was said to have been a daughter of Charles VII. of France: being on her way to espouse the Greek Emperor, John V., she was captured by a Turkish corsair and presented to Murad II., father of Mohammed II. Sultan Mahmoud II. erected a splendid tomb for his mother within the same inclosure. It contains numerous biers belonging to his family†.

\* See vignette, c. v., vol. ii.

† Eighteen of his children preceded him to the grave.

Bajazet II. (1512) in the garden of his mosque. This mausoleum also contains the ashes of his mother Gul Bahar (rose of spring).

Selim I. (1520) close to his mosque upon the fifth hill. Here he rests alone. Two contiguous mausoleums contain the remains of his grandsons, Princes Mahmoud, Abdullah, and Murad, sons of the great Suleiman, and those of Hafisa (the prudent), mother of Suleiman.

Shahzadeh (1544). In the garden of the mosque of that name. Here repose Mohammed, eldest and favourite son, and Mustafa, second son of Suleiman, by the renowned Khasseky, both victims to the jealousy of her rival Churrem (the frolicsome).

Suleiman I. (1566), described in our sixth chapter. Here also are the biers of Suleiman II. (d. 1690) and Achmet II. (d. 1697).

Selim II. (1575) in the southern court of Aya Sofia, where he is interred by the side of Noor Banou (lady of light), Valida to his son Murad III.

Murad III. adjoining the former (1595). In this repose the seventeen murdered brothers and the son of Mohammed III., who was laid by the side of his victims in 1602.

Achmet I. (1617), at the north-east angle of that Sultan's mosque. This building, more solid than graceful, is crowded with biers; among others, those of Osman II., strangled by the Janissaries (1622), and Murad IV. (d. 1640); of Princes Mohammed and Bajazet, the one murdered by his elder brother Osman II., and the other, the hero of Racine's tragedy, put to death by his younger brother, Mustafa I.

Mustafa I. (1623), one of the least remarkable of

these constructions. It was erected after his death in the court of Aya Sofia, and opens into Divan Yolly. It contains the remains of the founder and of Ibrahim, both strangled.

Valida Terkhan Sultana (1665), foundress of the contiguous mosque, near Balyk Bazary. Here also are seen the coffins of her son Mohammed IV. (d. 1687) and grandson Mustafa II, (dethroned 1703), and of Sultans Achmet III. (d. 1730), Mahmoud I. (d. 1754), and Osman III. (d. 1757).

Mustafa III. (1775), south-east of the Lalely (tulip) mosque; here also is buried Selim III., murdered in 1807.

Abdoul Hamid (1789), in the street called Vizir Yolly, leading from Baghtshy Kapoossy to the Seraglio and Porte. This is one of the most interesting and airy. It contains the body of the founder and of the murdered Sultan Mustafa IV., together with many children and sisters of the former.

Mahmoud II. (1839), surpasses all others in splendour. It is of white marble, and octangular form, lighted by seven large windows, protected by elaborate iron gratings, richly gilt. It is furnished with sofas, arm-chairs, white silk draperies, glass chandeliers, clocks, and carpets. The Sultan's bier, surmounted by the plumed fez, is of unusual dimensions. The shawls, balustrades, candelabra, and accessories, correspond in splendour. The folding doors are ornamented with gold mouldings. Five windows open into Divan Yolly; the remainder face a beautiful garden, redolent of flowers. Contiguous to this is a noble sebil khana, to which is annexed a small apartment, luxuriously furnished. But the light, elegance, and

graceful beauty of this edifice, detract from its solemnity. It has the air of a lofty music-room, not that of a depository for the dead. It contains the mortal remains of Mahmoud II., of his sister Habaït Ullah, and of his daughters Saliha and Khadija.

Valida Gulnar Sultana (1804). This beautiful edifice was erected by Selim III., in honour of his mother. It forms the principal ornament of the street leading from the landing-place of Eyoub to the north-eastern entrance of the mosque. Although surpassed in splendour by others, this toorba excels all in the extent and utility of its annexed establishments, which occupy three-fourths of the western side of this avenue of tombs. At the southern extremity stands the octangular mausoleum, containing the remains of the Valida and two of her daughters. North of this is a pretty garden, surrounding the entrance, and filled with illustrious graves. Among the most remarkable is that of Kutchuk Hossein Pasha, Grand Admiral, and husband of Esma Sultana, who co-operated with our valiant Smith in the defence of Acre, and died in 1804. This and other tombs, distinguished by vizirial turbans, called kalavee, are enclosed with green wire-work, ornamented with gilt bars and rosettes, and shaded by roses and jessamines. Nothing is wanting but a few singing-birds, to give them the appearance of splendid aviaries.

Contiguous to this garden court is a distinct building, containing a college for forty students, two gratuitous elementary schools for twenty children each, and a kitchen for distributing food to forty poor people daily. The front is screened by a lofty wall, pierced with gratings, and surmounted by tablets, containing golden

inscriptions upon a green ground. These useful establishments are flanked on the left by a picturesque sebil khana, of various coloured marbles, in the florid Saracenic style. The whole is carefully cleaned and preserved, and presents a most graceful union of piety, charity, and public utility.

The above toorbas are selected as the most remarkable among some two hundred, which embellish various quarters of the city. The next step is to the open cemeteries, which furnish incessant employment to the corporation of stone-masons.

These mighty death-fields have been immortalized by Byron, and portrayed with graphic solemnity by the author of "Anastasius\*." Their vast extent, their sombre wildness, their neglected splendour, their picturesque confusion, and their mournful solitude, have furnished abundant matter for writers of all nations: I will therefore confine myself to the most holy and interesting—that of Eyoub, the vale of golden tombs.

It must be observed, nevertheless, that cemeteries, of greater or less extent, fringe the city from the Seven Towers to the acclivities beyond Eyoub, and that they crown the eminences and feather the valleys from Kara Agatch to Beshiktash. They cluster also in verdant patches upon every knoll or sheltered spot from Tchéraghân to Roomely Hissar, and onward to the Vale of Roses; whilst clumps of dark foliage mark their frequency upon the opposite coast, from the foot of Yousha Dagh

\* Mr. Hope, whilst writing a portion of "Anastasius," resided in a pavilion now inclosed within the gardens of the Austrian palace at Buyukdery. His favourite retreat for meditation and composition was in the Vale of Roses, in which is situated a picturesque and sequestered cemetery.

to the heights above Scutari, where they terminate in that far-stretching cypress forest, whose roots imbibe nourishment, and whose branches extract renewed vigour, from the mouldering relics of countless thousands. Nor are they limited to external quarters. They occupy almost every vacant spot within the walls. They nestle in corners, obtrude upon highways, and intermingle with shops and habitations ; thus rendering the contiguity of the dead familiar to the living, and strengthening that resignation to the Divine will with which all Moslems encounter the last hour.

Among the most remarkable of these tumulary lines of circumvallation is the vast cemetery of the Jews upon the heights above Khass Kouy, a prolongation of the Ok Maïdan. This desolate abode of death is distinguished from all others, by being denuded of trees, and by the pentagonal form of the solid coffin-shaped sarcophagi, placed upon the horizontal grave stones. These marble sarcophagi, as well as the subjacent slabs, are ornamented with sculptured flowers and inscriptions, the work of Hebrew artists.

The aspect of this wilderness produces more solemn and imposing effects than the cypress-shaded groves of the Bosphorus, or the gilded inclosures of the city. The stern repose of these countless blocks of recumbent marble, impresses the mind with awe and disposes to meditation. Seen from a distance, this wide-spreading Golgotha appears like the relics of some noble city laid prostrate by Almighty dispensation. Even upon nearer approach, it seems as if earth, agitated by convulsive throes, had cast forth the biers, and left them and their contents blanched and petrified, to await the eternal summons.

But let us to Eyoub, through Aeevân Serai Gate,

outside of which the walls incline to the south, and the range of cemeteries commence.

The first portion of the external street forms a striking contrast, on spring and summer mornings, with the contiguous records of mortality, and above all with the unsavoury stores of the curriers further on. It is called Gul Bazary (rose market), being the spot where the neighbouring flower-gardeners assemble on Fridays, and tempt those who visit this venerated quarter with the finest roses, carnations, and jessamines.

The first tomb of importance, after passing the newly erected fez manufactory, is that of Shah Sultana, of whose imperious character mention has been made. The toorba, to which are annexed a charity school and fountain, is immediately opposite to the deserted palace of Esma Sultana, and contains the ashes of Shah Sultana, her mother, and of her husband. Further on appear a multitude of half-ruined tombs, the resting-places of eminent jurisconsults, sheikhs, learned men, and functionaries, distinguished by their turbans; but for the most part defaced, or choked by rank vegetation. Contrasting with these, is a neatly ornamented garden at the south-east angle of a short street called Tchaool, from its being tenanted by weavers, who work the rich furniture silks monopolized by the imperial palaces. This garden has been selected by Tahir Pasha, the best and bravest seaman in the Turkish navy, as his last abode. It is inclosed with high walls, pierced with iron gratings, ornamented with anchors, emblematic of the functions of Grand Admiral which Tahir has thrice held, and must again resume, should Turkey stand in need of her fleet\*.

\* The deplorable effects of England having aided in driving this

Tchaoool (weavers') Yolly terminates immediately opposite to Gulnar Sultana's fountain. Here commences the gala assemblage of tombs, that cluster in dense and glittering confusion around the sacred edifice, imperatively closed to Christians. It is at the north-west angle of the Weavers'-street, that the late Saliha Sultana erected a small toorba to the memory of her two murdered infants, Abdoul Hamid and Achmet Beys. The toorba consists of an airy chamber within which are deposited two small biers, covered with richly embroidered velvet, adorned with shawls, embroidered fez, and coloured kalemkery handkerchiefs. Underneath the fez are affixed the epitaphs, written in gold letters upon a black ground, framed and glazed. One of these epitaphs will suffice as a specimen.

"A flower that had scarcely bloomed was prematurely torn from its stem. It has been removed to those bowers where roses never languish. Its parent's tears will supply refreshing moisture. Say a fateha for its beatitude. 1259. (1843)."

Readers are appointed *in perpetuo* to recite the Kooran, and to pray for the innocent babies' souls. They would better employ their time, perchance, in beseeching the Almighty to soften the hearts of those who perpetrate these abominable murders, and to enlighten their minds with the merciful spirit of his divine grace.

Opposite to the foregoing mausoleum is a walled inclosure, occupying the whole space to the verge of the mosque. This is the coveted resting-place of the

minister from office in 1842 are already perceptible in the ascendancy of Russia, and the retrograde policy of the Porte.



highest dignitaries. The tombs within depart widely from the simplicity of past times, being fantastically sculptured and charged with coloured or gilded devices. Some are encircled with wire gratings; all are vivified with flowering shrubs.

The most holy and renowned amidst this vast crowd of illustrious tombs is that of the Prophet's standard-bearer, Eyoub Ben Said Ansarry, who is said to have carried Mohammed's banner at the battle of Bedr, and to have lost his life, nearly half a century later, during the third Arab siege of Constantinople, in 672. His burial-place, which the Dervishes and Sheikhs attached to the court and army of Mohammed II. pretended to have discovered during the bombardment of 1453, is situated within the western side of the harem, and not upon the south-eastern exterior as others assert. This results from the contiguity of the rocks which prevented the mosque from being erected west of the grave. The sanctity of this spot is so great, and the jealousy of the guardians and people is so excitable, that it is impossible for Franks to break through the yassak (a forbidden thing), and to enter the mosque or tomb. It is possible however to penetrate into the inner court, and thus to obtain a hasty view of the sanctuary.

This I effected under favour of peculiar circumstances, and, approaching close to the window of the tomb, saw that the sandooka was covered with rich embroidered silks, remnants of the coverings of the kéaba. The head was ornamented with a large felt cap entwined with a green handkerchief. The sandooka was fenced by a lofty balustrade of wrought silver; six enormous candlesticks of silver, holding gigantic wax-tapers, were placed around, interspersed with Kooran rests, support-

ing copies transcribed by illustrious hands. A green banner, symbolic of that carried by the "holy standard-bearer," was suspended above the bier. The walls were adorned with many inscriptions, some on porcelain squares, and others on tablets written by Sultana. Lamps, chandeliers, and ostrich-eggs hung from the domed ceiling. The whole had a gloomy and austere aspect, well suited to the object. It is pretended that the small fountain, in the contiguous court, is connected by subterraneous channels with the famous well of Zemzem at Mecca. This belief, general among the people, adds to the sanctity of the spot, and augments the vigilance with which the approaches are guarded.

Tomb-stones in open cemeteries are divided into three classes.

1. Those of the poor, consisting of two vertical stones, the one about four feet high at the head, and the other three at the foot.

2. Those of middling classes, having, in addition to head and foot stones, a flat slab over the grave, pierced with a longitudinal aperture in the centre. This aperture is made in deference to the precept, which forbids the entire covering of graves with solid substances. An idea exists among common people that this opening is left to facilitate the ingress and egress of the two angels, Monker and Naker, whose business it is to examine and question the dead. At the angles of the flat slabs are circular excavations, made, as some pretend, with a view of preserving water for the birds that nestle in the neighbouring cypresses—a useless precaution, as these excavations are always empty in dry weather. They are, in fact, mere ornaments, common to Christians and Moslems.

The third and higher classes consist of sarcophagi without covers, generally similar to the tomb of the renegade Bonneval represented in our first vignette, though sometimes more richly ornamented. At first, these tributes of affection have a light and pleasing appearance; but they are soon neglected. Few instances of repairs or attention occur after the first generation, unless they be attached to some pious foundation, or contain the ashes of holy men, whose sanctity attracts pilgrims or devout persons. But this devotion generally leads to the disfigurement of the iron gratings or of the branches of overhanging shrubs. Superstitions, somewhat similar to those seen in Roman Catholic churches, prevail among the lower orders, who imagine that a strip of linen, torn from the raiment of sick persons and attached to the tomb, will produce salutary effects upon the bodily and spiritual health of sufferers. It is believed that, in proportion as these rags rot and disappear, so will maladies decrease in this world, or sins be effaced in the next. It is common, therefore, to see the gratings of holy men's tombs covered with these filthy *ex-votos*, which, in time of pestilence, serve as additional mediums for contagion.

Although it was, and is, the fashion for some great persons to direct that their last resting-places should only be made known by a short vertical column, ninety-nine out of a hundred monuments bear epitaphs, and are more or less ornamented. The head-stones of men are invariably surmounted by fez or turbans, cut out of the same block. Those of women terminate in a point, or in the form of an expanded leaf or cockle-shell. Foot-stones are ornamented with sculptured or painted flowers.

Epitaphs are less varied and poetical than might be expected from the flowery imagination of Orientals. They contain the name, occupation, date of death, and a few lines, more anticipatory of future blessings than commemorative of past worth. They always commence with an invocation to the Almighty, such as, "He, the immortal," or "God is alone eternal," followed by some such words as these:

"The departed in God and hoping for pardon\*, Seyid Osman Agha, commander of the 44th Booluk (company) of Janissaries. A prayer for his soul. 10 Zilhidja 1211."

"This world is transitory. Nought is durable but God. This day for me. To-morrow for thee. The deceased in the Lord, Chekib Halil Effendi, clerk of the Imperial Divan. A Fateha† for his soul. Reby-ul Evel 1190."

Some epitaphs, especially those of women, are more elaborate. The following, taken at random in various cemeteries, will serve as examples for both sexes. Being generally written in verse, they lose much by translation.

Epitaph on the stone which marks the spot where rests the head of the once puissant Ali Tebelen of Yanina, close to those of his sons Vely, Mooktar, and Salif, and of his grandson Mohammed. These five stones, represented in our vignette, may be seen in front of the Silivry Gate.

"He alone is eternal.

"The Governor of the Province of Yanina, who ren-

\* Maghfoor ve Merkhoom : these words are never applied to deceased heretics or unbelievers.

† The Fateha, or 1st chapter of the Kooran, is always employed like the Ave of Rome.

dered himself independent during more than thirty years—the celebrated Ali Pacha. Here is his head! 5 Djamezy ul-Evel 1227\*. (1812).

Upon the tomb of a young student in the Pera cemetery :

“Unity and eternity are His.

“Alas! alas! the blight of autumn withered the spring of my existence. The sentence of fate went forth and prematurely claimed my soul. Night and day did I diligently labour in the vineyard of science and instruction, but I was summoned hence, ere I had tasted of life’s ripe fruit, and my soul, soaring upwards, winged its course to the gardens of eternity. The deceased in God and pardoned, Mohammed Seyid Effendy, son of Hadjy Ismail Zadeh, Khetkoda (elder) of the Tailors’ company. A prayer for his soul. 1251.”

Upon the tomb of a lady in the cemetery of the picturesque and romantically situated mosque of Piali Pasha, near the Ok Maidany :

“God is imperishable.

“Pardon me, O Lord, by virtue of thy resplendent firmament and the Kooran’s light. Approach my tomb, O friends! and grant my soul the favour of a prayer. The deceased in God, Hannifa Khanum, wife of Ali Agha. May the Almighty be satisfied with her soul. Pray for it. 1184.”

Upon the headstone of Bonneval, in the cemetery of the Mevlevy Dervishes at Pera :

“In the name of Almighty God.

“May He, the most High and Holy, vouchsafe mercy to the faithful of both sexes, and pardon to the com-

\* No prayer is requested for his soul, he having been decapitated and his body interred elsewhere.

mander of the bombardiers, Achmet Pasha. Rejib, 1160 (March, 1747)."

On the tomb of a young lady in the Pera cemetery:

"He, the immortal.

"The chilling blast of fate caused this nightingale to wing its course to heaven. It has there found merited enjoyment. Lababa wrote this inscription, and offered up an humble prayer for Zeinab. But weep not for her; she has become a sojourner in the gardens of Paradise. 1223\*."

Upon the tomb of a favourite black Agha of the present Sultan, close to the road-side, leading through the great cemetery, from Pera to Dolma Baghtshy:

"He, the immortal and merciful.

"Ettem belonged to those nearest and most precious to the Sultan's person. Alas! how quickly he departed to another world! Imperial favour was of no avail. Many were the days during which his soul was consumed by grief and sorrow. Such was the portion allotted to him by divine will. But he is destined to reap eternal recompense, upon that day when favour will be shown to none. He however possessed an upright heart, therefore, O Nezef! inscribe the date of his death with a jewelled pen†. May Ettem Bey's happy bed of rest be like to the garden of Eden. 1258."

Upon a lady who died in child-birth, Scutari:

"He is alone eternal.

"From this perishable to a better world the young and excellent Laila Khanum departed, whilst depositing her burden. Tree and fruit were both transported to

\* Lababa was a Turkish poet celebrated for his elegies, mostly written in Arabic.

† Nezef Effendy is a popular elegiac writer attached to the palace.

the gardens of Paradise. Rivers of tears cannot efface the dear-heart's image from the memory of her husband, Osman Agha, son of Ismael Reis. A prayer for their souls. 1248."

One of the most remarkable epitaphs in the neighbourhood, well known and cited by all Turks, is to be seen upon a plain stone at no great distance from the Rose-market of Eyoub. It runs thus :

"He, the Immortal.

"The hands of a cruel woman caused the death of the blessed and pardoned Hadjy Mohammed, the engraver. Pray for him. 1120."

It is said that the worthy Hadjy, a devout and meek man, did not meet his death by poison or dagger, as might be supposed. But he had a termagant wife, who harassed him night and day, until at length she fairly worried him out of the world. Finding death at hand, he wrote his own epitaph, which is considered the more singular, as allusion to such subjects is never made upon monuments.

That portion of the small Pera burying-ground at the back of the Arsenal is renowned for its sanctity, and for containing the remains of many of the old Arab devotees, who perished in the early sieges. Among the most remarkable of its tombs is that of Mayt Zadeh (son of the dead), who derived his name from the following miracle. It shall be given nearly in the words of Evlia.

"This spot is celebrated for lads and lasses meeting there; for peaches and delicious apricots; for Jemsha grapes and grapes of Shem (Syria); for clotted cream, milk, and fat mutton. Within and around this quarter are the shrines and tombs of many saints, who rest

with God. Now it chanced that the father of Mayt Zadeh, being bound for the holy war against Crete, ere the time of his wife's delivery had arrived, lifted up his voice and exclaimed, 'May that which is in my wife's womb be in God's keeping!' and so he departed. His khatun (spouse) being taken ill, died before her child's birth, and was buried; but, by the will of God, she was delivered in her grave, and her infant clung to her bosom and drew life therefrom. Upon that day the husband returned from the war and learned what had happened. Therefore, being firm in faith, he exclaimed, 'I committed the fruit of my wife's womb to God. Let us see!'"

"Then inquiring where they had interred his wife, he went thither, and, opening the tomb—lo! he found the infant sleeping upon its dead mother's breast. Whereupon he devoutly returned thanks to the Lord, and, clasping his son to his heart, he filled up the grave and returned home. Having been carefully reared, under the name of Mayt Zadeh, the child grew up in strength and wisdom, and became a learned Oolema. At length, having attained an advanced age, he was summoned from this perishable world during the reign of Sultan Achmet, and was again buried by the side of his mother, and a dome was erected over their bodies."

The general abolition of turbans and distinctive head-dresses attracts greater notice to the only remaining records of these obsolete fashions, which, though strictly defined, were as various as they were frequently tasteless and grotesque. For, the higher a man's functions, the more cumbrous and unmeaning was his regulation head-gear. The turbans seen in toorbas, or sculptured in open cemeteries, include all principal classes, save the state caps of Janissaries which, were



never modelled upon tombs\*. A brief description of imperial, civil, and military turbans, from their first establishment, may not be out of place, and may serve as an historical record.

#### IMPERIAL TURBANS.

Usskyuf—the most ancient. No models of these exist at Stamboul, but they may be seen in the toorbas of Murad I. and his two successors at Broussa. Their two predecessors, Osman and Orkan, wore simple Tartar caps of red, brown, or black felt, called Tajh Khorassany (Khorassan Crowns) without muslin winders except on state occasions. Usskyuf consisted of conical felt caps, as worn by Mevlevy Dervishes, covered with silver brocade and encircled at the base with a white muslin winder, fringed with gold. After the conquest, these caps were given by Mohammed II. to the Janissary Chiefs, who wore them without winders. Models may be seen in the cemeteries, having the form of a grenadier cap.

Urf—introduced by Murad II., who gave it to the Oolema; but Mohammed II. adopted it for his state head-dress after the conquest. It consisted of a bulky, barrel-shaped frame of wicker and cotton, eighteen inches high, covered with white muslin and ribbed vertically like a large melon. A roll of the same material was coiled five times round the frame and point of the internal red skull cap, which protruded through the crown. The summit was adorned with two aigrettes in diamond sockets, as seen in the

\* Although the tombs of Janissaries were generally mutilated by order of the Sultan on the destruction of the Odas, numbers still remain intact in every direction, as proved by the epitaphs. It is said that Mahmoud more than once played the part of iconoclast with his own hands; but this is peremptorily denied by well-informed Turks.

mausoleum of Mohammed II. Urfs similar in shape may be found in many directions; they denote the tombs of Dervish Sheikhs and first-class Oolemas.

► Moojavezy—introduced by Bajazet II. They were cylindrical flat-topped caps of white linen, sixteen inches high, gradually increasing in diameter to the crown. On the centre of the latter was a red tuft, or sometimes a hollow. Thin rolls of white muslin were stitched up the four sides and crossed at the top. On the death of Bajazet II. moojavezy became the official dress of imperial chamberlains, eunuchs, and second-class public functionaries. Specimens may be seen on the biers of Bajazet and Suleiman, and on various private tombs\*.

Selimmy—a cap of nearly the same shape, but shorter and broader. It was introduced by Selim I., and ornaments his hier. It was also worn by the chief eunuchs of the household.

Yoosufy—introduced by Suleiman the Great as the imperial state cap. On ordinary occasions, this Sultan and all his successors down to Abdoul Hamid, either wore moojavezy, or the common turban called kaook, of which anon†. Yoosufy are smaller, but similar in form to urf. They ornament the biers of Abdoul Hamid and Mustafa IV., and are supposed to represent the cap worn by Joseph when made governor of Egypt—thence the name.

#### CIVIL TURBANS.

Kalavee, exclusively reserved for Grand Vizirs, Capudan Pasha, and Kizlar Aghassy. These were pyramidal bonnets of white felt, about twenty inches high, and

\* See vignette, chap. ii., vol. ii.

† When Sultans received Christian ambassadors, they wore the kaook, not condescending to put on the state head dress.

consisting of four distinct pieces united vertically, and ornamented with a broad strip of gold lace placed diagonally on the front. Specimens may be seen on the tombstones of Ali of Yanina and Kutchuk Hossein Pashas. The upper portion of the road side, in the Scutari cemetery, is flanked with these ponderous and unsightly turbans, many of which mark the spots where trunkless heads are deposited.

Khorassany.—This was of Tartar origin and introduced as some assert, after the conquest of Erivan, by Murad the Fourth's short-lived favourite, Emir Ghean, who betrayed that fortress into the Sultan's hands. This turban may be seen in all the cemeteries. It was exclusively reserved for the hodjia khian (secretaries) attached to public offices. The dimensions of this fantastic head-dress were augmented or diminished at the will of sovereigns, but the form was preserved\*.

Kaook.—This was the ordinary turban of Mollas, Effendys, and of the highest classes in undress. It consisted of a red fez or cap, encircled by a saryk of white muslin, as now worn by imâms, churchmen, and lawyers. Kaook are the turbans commonly seen upon tombstones, and are sometimes ornamented with a sculptured or painted flower, indicating that the deceased is elevated, as it is hoped, to the rose gardens of heavenly enjoyment.

Takya, Baretta, and Kewla, were worn by different departments of the imperial household, and are often met with in retired parts of cemeteries.

#### MILITARY TURBANS.

Kalyfat—lofty caps of white felt, encircled with white muslin, fringed with gold lace, worn by Janissaries

of all ranks. They were divided into eleven classes, each denoting a different rank. Among the most common were—

**Kitsha**, worn by subalterns and non-commissioned. It was of reversed conical shape, flat-crowned, and about eighteen inches high. A strip of felt, about two feet long, was suspended from the summit and hung down the back, much in the manner common with Croats in the time of Frederick the Great. This was intended to represent the sleeve of Hadjy Bektash, who, upon the first enrolment of the corps at Gallipoli, waved his loose sleeve over the heads of the recruits and blessed them and their posterity. In front was a small brass socket, in which was inserted a wooden spoon, in the way that our soldiers wear tufts or feathers. This spoon was emblematic of the readiness of the Janissaries to eat the Sultan's pilaf, and thence symbolic of obedience.

It was contrary to etiquette to ornament tombstones with these kitsha; no trace of them is consequently found in the cemeteries. Wherever Janissaries' tombstones are seen, they are surmounted with the common kaook, unless it be those of Serdengetchdys, which may be recognised by the narrow conical top, and elongated winder\*. Many of the latter may be seen in that portion of the "small burying ground," to the right of the path leading from Pera to Galata Tower. This spot,

\* See vignette, vol. iii. c. 2. The Serdengetchdys (lost heads, or more properly, men who abandoned their heads and lives to their country's service,) consisted of several companies selected from the bravest Janissaries, in the same manner that French grenadiers are, and English grenadiers ought to be, selected from regiments, with increased pay. They and the companies called Dal Kilitsch (naked swords) composed the elite of the Oda.

esteemed holy in former times, was much coveted as a last resting-place by the Serdengetchdys and their families.

Kooka.—This was a lofty felt bonnet, ornamented with gold embroidery, and worn on state occasions by the imperial sword-bearer, by commanding officers of Janissaries, by the master-general of the hounds and grand falconer, and by all superior officers of the household troops.

Private Janissaries wore neither shawls nor winders round their caps ; but the turbans of their commanders were frequently entwined with these articles, when upon active service, and were sometimes employed as rallying signals. For instance, during the conspiracy that led to the dethronement of Selim III., his cousin Mustafa gained over divers Janissary officers ; among these was Pehlivan Agha, who commanded the odas forming part of the army encamped at Rutchuk, under the orders of the Grand Vizir, Tcheleby Mustafa. Before the departure of Pehlivan for the Danube, Sultan Mustafa sent for him, and, exhibiting a rich yellow shawl, said, "When you receive this shawl, no matter where your valiant legions may be, let it be a signal that I am victorious. Wind it forthwith round your kooka, and proclaim me lawful sovereign."

Some weeks afterwards, in May, 1807, a Tartar arrived at the Janissary head-quarters, and presented to Pehlivan Agha a sealed packet, containing the yellow shawl. Upon this the Agha instantly wound it round his cap, assembled the commanders of Ortas, and announced to them the accession of Mustafa, and the downfall of Selim. Then, directing them to muster their corps and march to the Grand Vizir's quarters, without divulging the news to the men, he proceeded to the tent of Tche-

leby Mustafa, and solicited permission to pay his respects. Having been admitted and taken his seat, the yellow shawl soon attracted the notice of the Sadrazan :— “What colours are those, Pehlivan Agha?” exclaimed Tcheleby Mustafa, after the first salutations had passed between them. “I was not aware that our lord, Sultan Selim, upon whom be increase and victory, had permitted his captains to adopt new colours or uniforms without his servant’s, the grand vizir’s, approbation.”

“If I act without your Highness’s permission,” replied Pehlivan, “it is by our master’s orders. This shawl is my security or death.”

“These are bold words, but we will see whether Tcheleby Mustafa or Pehlivan Agha is Grand Vizir,” rejoined the Sadrazan. Then muttering the Turkish proverb, “I am master, you are master: who shall clean the horse?” he made a sign to the Tchaoosh Bashy, to seize his visitor. Ere this could be effected, the Agha sprung to the tent entrance, and exclaimed, “By the Sultan’s head! the first man that seeks to lay hands on Pehlivan dies! Hearken, O Vizir Azem,” continued he, “you live in the shade. You are ignorant of events. Sultan Selim, son of Sultan Mustafa Khan, is deposed. Sultan Mustafa Khan, son of Sultan Abdoul Hamid Khan, is now our master. May he live! May his reign be victorious! I and my people are prepared to shed our blood for him. This yellow shawl is our token.”

Then pulling back the tent opening, he added, “Look, Vizir Azem! Let your Highness see that my words are not mere chaff. There are the Odas standing ready to proclaim our Sovereign.” Then uttering a few words to his principal subordinates, who stood outside, they

hastened to the troops and imparted the news, whilst the astonished Vizir and his suite remained motionless with surprise. Pehlivan, seeing all prepared, stepped forward, and in a loud voice exclaimed—

“Yoldash (comrades)! whose bread and salt do we eat?” Rejoicing in the downfall of the patron of their enemies, the regular army, the whole body unanimously, replied, “Sultan Mustafa Khan’s, son of Sultan Abdoul Hamid Khan. May he live a thousand years!” Thus was the short-lived triumph of this Sultan proclaimed upon the banks of the Danube.

It is now time, however, to bid adieu to these monumental records, which, like the conquests and glories of the Ottoman arms, can never be renewed. Time, unopposed by the fostering care of succeeding generations, is fast destroying all outward vestiges of those eventful periods, when the Turkish turban careered triumphant over south-eastern Europe: at one time menacing Christianity at the threshold of her supremacy; at another, threatening the downfall of the German empire. A frailty of human nature, as observed by Gibbon, rescued Rome from the first evil—a band of heroic Poles averted the second\*.

But enemies more dangerous than human frailty or Polish valour to Musselman records, and to the tenure of the Ottoman dynasty over its European provinces, are advancing with hasty strides. Civilization and the irresistible workings of the true creed of salvation are fast undermining possessions inaccessible, perhaps, to

\* After the battle of Nicopolis, Bajazet I. threatened to march upon Rome, and to stable his charger in St. Peter’s, but was prevented by gout. Three hundred years later, the victorious Janissaries of Mahmood IV. were driven from Vienna by John Sobieski. (1683.)

the sword. That which may remain unaccomplished by these powerful mediums will be effected by Moscowite diplomacy, and by the force of those jarring political necessities of which Russia always avails herself with consummate ability. Peremptory and unflinching, she invariably induces friendly cabinets to co-operate for her advantage. Coy and reluctant, she cautiously abstains from supporting the demands of others. Thus, although she is dreaded by the Porte as an uncompromising foe, yet she is caressed and treated as a useful friend. Thence her power during misunderstandings, and her influence at all other periods.

It requires little astrological skill to draw the horoscope of future Constantinopolitan generations, or to divine the fate of Rومelian Turkey, unless a change take place in European policy. Yes! Unless a firm and unyielding barrier be raised between the Porte and those whose further progress towards the Bosphorus would be fatal to British and Austrian interests in the Levant, fifty years cannot elapse ere travellers will flock to Constantinople to search for relics of Moslem institutions with as much eagerness as they now seek for vestiges of Christian or Pagan antiquities\*.

But we promised to avoid politics, and it is meet not

\* Astrologers are not limited to the East. Towards the close of 1843, an English sage of this description addressed two letters to the Sultan, stating that he had drawn his Highness's horoscope, and ascertained that towards the close of the 1200th year of the Hegira (1844), through the aid of sidereal intervention, and "in spite of the malign influence of the great Polar bear," a learned man would find the key of a cavern filled with incalculable riches buried by Suleiman the Great. The London astrologer concluded by making this discovery contingent upon secrecy and a preliminary recompense to himself. The letters caused much amusement at the Porte.



to break this engagement at the verge of our labour. Let us then hasten to recross the Golden Horn.

Our circuit has been long and diversified—diversified as the objects and customs that we have sought to render familiar to those who may have honoured us with perusal. Much, it is feared, has been passed over that might have been introduced with advantage, and much inserted, that some may think might have been beneficially omitted. But our object has been to avoid learned disquisitions, and to limit ourselves to points and productions, however frivolous, that best illustrate the domestic manners of a people imperfectly known and constantly misrepresented.

We do not pretend to exclusive knowledge, nevertheless our information has been drawn from sources not always accessible to Christian strangers; and we have, moreover, devoted nearly three years to study Turkish customs, and to examine the places and objects described in the foregoing pages. Those who kindly aided our researches and favoured our investigations are not ignorant of the difficulties we encountered, or of our anxiety to arrive at truth.

We have portrayed social organization and manners, not as they are generally described in books, but with due allowance for the nature of institutions, which, having their rise in specific religious precepts, tend to foster prejudice, and to render the general diffusion of wholesome light nearly impracticable.

Thus the noblest virtues are found to be allied to the most vicious passions, the narrowest prejudices linked with the most enlarged views, and the utmost tolerance and humanity suddenly replaced by reckless cruelty and uncompromising fanaticism. Princely generosity

and patriarchal charity will be observed side by side with grasping cupidity and egotism; while the purest domestic excellence is often shrouded by foul disregard to human and divine morality. Again, stoic valour and acute sense of personal dignity will be seen upon a level with grovelling servility and contempt both for private honour and public welfare. In short, there exist so many contradictions, the results of ill-directed education, hereditary customs, and personal instability, that it is difficult to decide whether good or evil most predominate in the Turkish character.

But these observations are applicable to the higher, and not to the middling and inferior classes. Among the two latter, the ascendancy of good over evil is unquestionable. In no city are social or moral ties more tenaciously observed than by them. In no city can more numerous examples be found of probity, mild single-heartedness, and domestic worth. In no city is the amount of crime against property or persons more limited: a result that must be attributed to inherent honesty, and not to preventive measures.

The favourable side has therefore been leant to, more than is customary with temporary sojourners at Constantinople. Should this course be deemed censurable, we frankly confess that it must be attributed partly to conviction, and a tendency to look upon human nature with unjaundiced eye, and partly to a belief that Almighty and bountiful Providence has implanted numerous virtues in the breasts of mankind, which though imperceptible to cursory observers, become apparent on more patient examination.

Nor do we stand alone in our favourable bias. A British ambassador, many years accredited to the

Porte, sums up his opinion of Turkish character in the following words:—"I cannot help repeating that, bad as they may be, they are the best people in the empire\*." From this judgment there are few dissentients, among those whose experience enables them to form opinions upon the relative merits of the Sultan's subjects.

The above-mentioned tendency to discover worth, where others seek for and find imperfections, cannot be better illustrated than by the following Turkish fable, which shall be inserted as a deprecatory conclusion.

"In a city of Shem (Syria), there abode a sheikh. Having heard of a town at some distance, where the people neglected their religious duties, and were guilty of sundry mal-practices, this holy man summoned to his presence a confidential dervish, and thus addressed him—"O Hadjy Mooteriz! God has gifted thee with perspicuity and love of truth. Reports are current that the people of a certain district are bad men—heretics—on the brink of destruction. I would fain know how these things are. Gird up thy loins, therefore, and visit these parts. Go in the name of God, and may his shadow overspread thee!" Thereupon, the dervish kissed the hem of the sheikh's robe, and departed.

"When he was gone, the sheikh summoned another confidential dervish, named Seyid Affif. He having entered, the venerable man addressed him in similar terms; so he also tightened his waist-girdle, and mounting a fleet camel, set out for the appointed place. In due course, both dervishes accomplished their chief's

\* Sir James Porter. Observations on the Religion, Laws, Manners, &c., of the Turks. London, 1771.

bidding, and successively presented themselves before him. When the salutations of peace and welcome had been exchanged, Hadjy Mooteriz, the first comer, spoke thus:

“‘O Sheikh! it is high time that animadversion and correction should visit these people, lest the hand of divine wrath overtake them, as it did the dwellers in the two doomed cities. They are worse than their bad reputation. Faith and truth are to them as treasures hidden in the earth’s bowels. They neglect prayer, turn away the cheek from ablutions, and snap the finger of derision upon divine precepts. By my head and by yours, they are cheats, liars, and false swearers. There is no goodness in them. They deserve the fate of the children of Lot. I have spoken.’

“The sheikh, having pondered awhile, answered thus,—‘O Hadjy Mooteriz! thou hast done well! All thy words, proceed from conviction. Thou hast faithfully discharged thy duty. God will reward his servant. The sins of these people shall be looked to. Chastisement and reproof shall not be wanting. Go! thou needest repose.’

“When Hadjy Mooteriz had withdrawn, Seyid Affif was introduced, and, after the customary formalities, thus narrated what he had heard and seen.

“‘O Sheikh! God is great and infinite, and has made men both good and vicious. In his immeasurable bounty, he has favoured these people, and so balanced accounts that the majority are not of those who go astray. It is true, there are some grievous offenders, but these are as black spots on the white lamb’s fleece. I have eyes, and opened them to witness their ablutions. I have ears, and did not close them to the music of

their five daily prayers. They give charity, pay tithes, and conform to divine and imitative practices. These people might be much better, but many of higher repute are less deserving. Such did they appear to me. I have nothing to add.'

"After musing a short time, the sheikh stroked his beard and spoke thus: 'O Seyid Affif! thou hast spoken exceeding well. All thy words flow from the pure fountain of conviction. Thou hast well performed thy duty. God is great, and there is no other! He will recompense his servitor. The virtues of these people shall not be forgotten or unrewarded. Go! thy face is whitened.'

"Now there chanced to be a moossafeer (guest) in the sheikh's company. He, hearing the holy man applaud both dervishes, and declare that each had rightly done and well spoken, lifted up his voice and said, 'With permission. How is this, Effendi? There are two sides to all things—a black and a white side—shade and light cannot be upon the same face. But lo! one dervish enters, and swears by his head that the people of a certain district are all heretics, unclean, and sons of devils. Thereat you exclaimed, 'Thou hast spoken well,' and bade him depart with blessings. Presently a second dervish enters, and behold! he declares these same people to be good, pure, like angels. Whereat you observed, 'Thou hast spoken rightly' and dismiss him likewise with benedictions. Now, this contradiction passeth my understanding. I beseech you, therefore, to explain how he that speaketh well and he that speaketh ill of the same thing can be equally worthy of commendation.'

"Thereupon the sheikh, smiling benignly, answered

thus: 'O Moossafeer ! the words I used to these worthy men were just. Knowest thou not that God hath not made all men's eyes to see alike? He has granted to some a bright eye, which softeneth errors. To others he has granted a dark eye, which augmenteth defects. So it is with these two dervishes. Yet both are honest and conscientious men, and have doubtless narrated matters even as they appeared reflected in their own eyes.'"

But we will now take our leave, likening ourselves in some measure to Seyid Affif, and earnestly praying that readers may eschew the example of Hadjy Mooteriz in their judgment of the foregoing volumes.

THE END.

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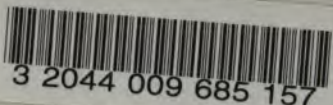








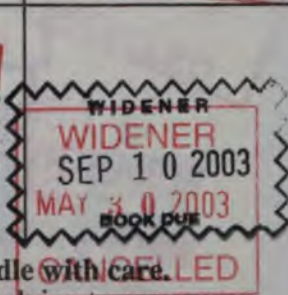
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